Vol. LXVII, No. 3 September, 1922

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE SPIRITUAL LIFE OF ECCLESIASTICS 221
The Rev. THOMAS a K. REILLY, O.P., Maryknoll, New York.

SUNDAY—P. M. IN OUR CHURCHES 228
The Rev. M. V. KELLY, C.S B., Toronto, Canada.

INTEREST AND USURY 239
The Rev. J. B. McLAUGHLIN, O.S.B., Carlisle, England.

THE CANTICLE OF ZACHARY 251
The Rev. J. SIMON, O.S.M., Caliente, Nevada.

A PARTICULAR JUDGMENT. Leaves from a Medical Case Book. V. 258
"LUKE."

AMERICA'S CALL TO MISSION WORK 282
The Rev. H. J. PARKER, S.J., Manila, Philippine Islands.

OUR CATHOLICITY AS SEEN BY A STRANGER 291
PEREGRINUS.

VOCATIONS 295
The Rev. E. J. McGUINNESS, Chicago, Illinois.

MARYKNOLL MISSION LETTERS. XXXV 297
The Rev. F. X. FORD, A.F.M., Yeungkong, China.

DE LOTIONIBUS VAGINALIBUS 301
The Rev. C. A. DAMEN, C.SS.R., Rome, Italy.

THANKSGIVING AS A NATIONAL HOLIDAY 304
The Rev. HENRY BORGMANN, C.SS.R., Philadelphia, Pa.

BAPTISMAL NAMES 307

SOCIOLOGY AND SOCIAL PSYCHOLOGY 310
The Rev. C. P. BRUEHL, Ph.D., Overbrook Seminary, Philadelphia, Pa.

CONTENTS CONTINUED INSIDE

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1922: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.00
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,

Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Veravena (Imported from Spain)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

ALTAR WINES BEYOND DOUBT

SOLE EASTERN AGENTS OF THE FAMOUS

JESUIT ALTAR WINES

L'ADMIRABLE

NOVITIATE

VILLA JOSEPH

MALVOISIE

Novitiate of Los Gatos

Los Gatos, Cal.

December 17, 1921.

BARNSTON TEA COMPANY
6 Barclay Street
NEW YORK CITY, N. Y.

Gentlemen: It gives us pleasure to inform you that another carload contain 8947½ gallons of Novitiate wines, is now on its way to you. It was prepared as usual, with every possible care and the car was sealed in the presence of our representative at the depot of the Southern Pacific Company, Los Gatos, Califor a. This brings the total number of gallons shipped to you during 1921 to *26437* .

These wines are absolutely pure and were made by our own Brothers for the Holy Sacrifice of the Mass. They have been under our own care and supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco. We commit them to your hands in the fullest confidence that you will distribute them to the priests for the high purpose for which they are made, in the same absolute purity in which you received them from us. Yours very respectfully,

SACRED HEART NOVITIATE
THOS. R. MARTIN, S.J.. Rector.

Barnston Tea Company, 6 Barclay St., New York

PURE ALTAR WINES

BEAULIEU VINEYARD

Made from grapes produced in Beaulieu Vineyard and St. Joseph's Agricultural Institute, at Rutherford, Napa County, California. These wines are made under the supervision of Rev. D. O. Crowley, appointed for that purpose by His Grace, Archbishop E. J. Hanna of San Francisco, as attested to by his unqualified endorsement.

Our Pure Rubrical Altar Wines are also recommended by a large number of Archbishops, Bishops, Monsignors and Priests throughout the United States. For the convenience of the Reverend Clergy and Religious in the East we maintain a distributing station at No. 47-49 Barclay Street, New York City, N. Y., where at all times a large stock of all grades of our Pure Altar Wines are carried on hand.

The vineyards from which our wines are made are situated in the best wine belt of California, which is celebrated for the finest Altar Wines produced in that State.

Price Lists, Government Application Blanks, and Samples of all grades of our Pure Rubrical Altar Wines will be cheerfully furnished on request by our California or New York Offices.

ST. JOSEPH'S AGRICULTURAL INSTITUTE

Rutherford, Napa Valley, Cal.—Per Rev. D. O. Crowley

Beaulieu Vineyard
Office: 149 California St., San Francisco, Cal.
Per G. de Latour

Beaulieu Vineyard Distributing Co.
47-49 Barclay St., New York City, N. Y.
Per T. F. Rodden, Mgr.

CONTENTS CONTINUED

ANALECTA:

S. Congregatio Consistorialis:

I. Litterae de Visitatione Apostolica in Dioecesibus et Ecclesiis Statuum Foed. Americae 272

II. Toletana—Clevelandensis: de Finium Commutatione Decretum..... 273

S. Poenitentiaria Apostolica:

Circa Indulgentias Apostolicas 274

S. Congregatio de Religiosis:

I. Circa Consuetudinem exigendi Taxam pro Exploratione Voluntatis Admittendarum ad Habitum et Professionem in Religionibus Mulierum 274

II. Postulatum Circa Numisma substituendum Parvo Habitui seu Scapulari pro Tertio Ordine S. Francisci, et aliis 275

S. Congregatio Rituum:

I. De Evangeliis stricte Propriis in fine Missae legendis 276

II. Circa Missas de Requie in Translatione Cadaveris olim humati 277

Suprema Sacra Congregatio S. Officii:

I. Damnatur quoddam opus R. P. Nivardi Schlogl 278

II. Damnantur opera omnia Scriptoris "Anatole France" 278

Pontificia Commissio ad Codicis Canones Authentice Interpretandos:

Dubia soluta 278

Roman Curia:

Recent Pontifical Appointments 279

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 281

America's Call to Mission Work. (*The Rev. H. J. Parker, S.J., Manila, Philippine Islands*) 282

Our Catholicity as seen by a Stranger. (*Peregrinus*) 291

Vocations. (*The Rev. E. J. McGuinness, Chicago, Illinois*) 295

Maryknoll Mission Letters. XXXV. (*The Rev. F. X. Ford, A.F.M., Yeungkong, China*) 297

De Lotionibus Vaginalibus. (*The Rev. C. A. Damen, C.SS.R., Rome, Italy*) 301

Thanksgiving as a National Holiday. (*The Rev. Henry Borgmann, C.SS.R., Philadelphia, Pa.*) 304

Baptismal Names 307

Cornerstone and Blessing of a New Church 308

Obligation of Blessing Baptismal Water 309

ECCLESIASTICAL LIBRARY TABLE:

Sociology and Social Psychology 310
The Rev. C. P. Bruehl, Ph.D., Overbrook Seminary, Philadelphia, Pa.

CRITICISMS AND NOTES:

Garraghan: The Catholic Church in Chicago 318

Kirkfleet: Life of Archbishop Feehan 318

Dore: Health and Happiness 321

Agnel-d'Espiney: Direction de Conscience Psychotherapie des Troubles Nerveux 321

Devine: Historic Caughnawaga 323

LITERARY CHAT ..... 325 BOOKS RECEIVED 329

PARISH PRIESTS AND CHRISTIAN BURIAL

A Summary of the Law on Christian Burial

Ten Cents a Copy

AMERICAN ECCLESIASTICAL REVIEW, 1305 Arch St., Philadelphia, Pa.

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.**, 511 Washington Street. **HENRY A. DOLAN CO., INC.**, 76 Summer Street. **THOS. J. FLYNN & CO.**, 62-64 Essex Street. **MATTHEW F. SHEEHAN COMPANY**, 17 and 19 Beach St. **PATRICK J. GILL**, 387 Washington Street.
CHICAGO:	**BENZIGER BROTHERS**, 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Ave. **D. B. HANSEN & SONS**, 27 N. Franklin Street. **MATRE AND COMPANY**, 76 W. Lake Street. **SPAULDING & CO.**, Michigan Avenue and Van Buren St.
CINCINNATI:	**BENZIGER BROTHERS**, 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.**, 1139 Superior Ave. **NORTHERN OHIO PLATING WORKS**, 1501 Columbus Road.
DENVER:	**JAMES CLARKE CHURCH GOODS HOUSE**, 1638-40 Tremont St.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.**, 413 Broadway. **A. WERNER**, 649 E. Water Street.
NEW YORK:	**BENZIGER BROTHERS**, 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **BLASE BENZIGER & CO., INCORPORATED**, 98-100 Park Place. **DREICER & CO.**, 560 Fifth Avenue. **THE FEELEY CO.**, 10 E. 50th Street. **THE GORHAM COMPANY**, 5th Avenue and 36th Street. **P. J. KENEDY & SONS**, 44 Barclay Street. **FR. PUSTET CO.**, 52 Barclay Street.
OMAHA:	**KOLEY AND SON**, 1615 Howard Street.
PHILADELPHIA:	**H. L. KILNER, & CO.**, 1630 Chestnut Street. **J. J. McDERMOTT**, Room 818, 1011 Chestnut Street. **FRANK A. L. LEAHY**, 1645 North Third Street. **LOUIS J. MEYER, INCORPORATED**, 804 Walnut Street. **JOSEPH J. O'LOUGHLIN**, 141 N. 9th Street. **F. C. PÉQUIGNOT**, 1331 Walnut Street. **A. A. SHAW**, 5813 Windsor Place. **HERMAN J. WOLF**, 600 W. Lehigh Avenue. **WRIGHT MANUFACTURING CO.**, 133 Master Street.
PITTSBURGH:	**E. J. LETZKUS**, 2006 Jenkins Arcade.
PROVIDENCE:	**W. J. FEELEY CO.**, 169 S. Angell Street. **WILLIAM J. FEELEY**, 511 Westminster Street. **THE GORHAM COMPANY**, Elmwood. **W. J. SULLIVAN CO.**, 96 Jefferson Street.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway. **MUELLER PLATING CO.**, 920 Pine St., Imperial Bldg.
ST. PAUL:	**E. M. LOHMANN CO.**, 385 St. Peter St.
STEVENS POINT:	**STEVEN WALTER COMPANY**, Stevens Point, Wisconsin.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VII.—(LXVII).—SEPTEMBER, 1922.—NO. 3.

THE SPIRITUAL LIFE OF ECCLESIASTICS.

THE official Code of ecclesiastical law prescribes that, "Members of the body clerical should lead both an interior and exterior life more holy than that of the laity. They should also surpass the laity by virtuous example and righteous deeds." In terms like these the Sacred Canons prescribe the cultivation of a twofold element in the spiritual life of ecclesiastics.[1] Interior and exterior life are so combined that spiritual culture can no longer flourish *canonically* in the absence of either one. No room is left for doubting as to whether clerical life should be holy. It should be not only holy: it should be "more holy than the lives of the laity". A superior degree of sanctity is thus proposed as an object of prayerful effort and purposeful industry—holiness in the domain of conscience, holiness toward God, holiness in the manifold relations of outward life with the neighbor and the world. Virtuous example and righteous deeds are specified as marks of holiness. What more telling proofs could be demanded of genuine spiritual energy and sincere attachment to the excellence of a ministry divinely instituted for the ransom of souls? It sounds as if St. Jerome's warning, written in the interests of priests, were now solemnly canonized for the profit of the clerical body at large. "Priests," wrote St. Jerome, "will save themselves, not by their dignity, but by works that correspond to their dignity."[2] These must be works of holiness.

[1] Canon 124.

[2] Jer. *ad Sophon.* 3.

Holiness is heaven-born. It differs from natural goodness and truth in resulting from a "participation of God's own interior life" through sanctifying grace.[3] It is no mere outward imitation of His nature or essence. More of it may be drunk in at the ringing of the Sanctus bell and at the elevation during Mass than could be communicated during centuries of training and mental discipline with the Mass and sacraments left out. Personal holiness is thoroughly supernatural. It is an attribute or quality that may be either possessed or lost. It can never survive mortal sin in the form of a permanent habit or acquisition, as do the cardinal virtues. Let holiness adhere, as it were, to the exterior when the soul is content to remain bereft of it within, and straightway we have the two requirements of hypocrisy.

"What the Church wishes," according to the ruling of the old Corpus, "is perfect innocence." Those who are not holy should not touch holy things. "St. Alphonsus Liguori shows, on the authority of medieval councils, ecumenical and provincial, that for a long period those who fell into mortal sin after baptism were barred from the priesthood." Again referring to the "Corpus", he states that "if a priest after ordination had fallen into sin, he was deposed and shut up in a monastery for chastisement."[4]

The incompatibility between habitual sin and holiness has always been pointed out by Christian tradition. In every age the order of clerics has been warned and canonically protected against the ravages of the brand of corruption that would ensue from any inglorious attempt to bridge over these opposites, to yoke them together, or to fuse them into one by smothering a guilty conscience into slumberous security.

To guarantee holiness, however, in individual clerics, safeguards far more salutary than freedom from grievous sin are constantly required. If Father Thaumaturge or Father Mellifluous, for example, is content to aim at nothing higher than immunity from mortal sin, he is sure not to realize his ideal permanently and perhaps not for any great length of time. The state to which he has been elevated has not lost

[3] "Partakers of the divine nature"—II Peter 1:4.

[4] *Dignity and Duties of the Priest;* Centenary edition, Grimm, p. 53, notes 1-5, chap. iii.

its sanctity; but he personally is laying no strong claim to a legitimate share in its holiness. He will hardly pass among his flock as a "man of God," even though the flock admire him in a thousand ways and "like him" in a thousand and one others. Holiness in the priest is more often sensed by the faithful than perceived understandingly. They often miss it without knowing definitely what it is they miss—without even daring to mention it if they know; but the fragrance of it when present inclines them to a reverent judgment that cannot easily be laid aside or shaken off.

What is the mysterious constituent of holiness? It is no sheer negative guiltlessness. It is, on the contrary, something highly positive, and tensely so, in the degree of its active cultivation. Guiltlessness or innocence is an important consequence of holiness, but taken in itself, antecedent to holiness, no degree of natural guiltlessness can suffice to produce a minimum or infinitesimal grain of holiness.

THE SPIRITUAL ORGANISM OF HOLINESS.

There is such a thing as being "turned into a new man," as putting on the "new man," as being converted from "the old Adam" into "the new".[5] There is such a thing as having Christ "living" within oneself.[6] There is a concept of Christian life inspired by the Holy Ghost which represents the natural man as a temple with the personal Christ within.[7] There is another concept in which Christ palpitates as the heart of the Church or resides in it as its Head, while the faithful are the diversified members and organs of Christ's body.[8] St. Paul goes far beyond this fervid imagery in styling the Church itself "the Christ".[9]

What are we to think of these overwhelming intuitions? They all bespeak holiness, no doubt; but are they to be accounted for as zealous outpourings of an elated mind, flourishes of irrepressible eloquence, vain creations of rhetorical license? Perish the thought! St. Paul is vindicated by the

[5] Col. 3:9, 10; I Cor. 15:44-49.
[6] Gal. 2:20.
[7] I Cor. 6:19; II Cor. 6:15, 16; 13:5; Rom. 8:9-11.
[8] I Cor. 12:12-27.
[9] I Cor. 12:12. See also Heb. 3:14.

Spirit of God who breathed from the inmost depths of his metamorphosed and transfigured soul.

Holiness is a quality issuing outward through faculties, senses, and deeds from the interior of a soul endowed with grace. Because of its issuing or subtle radiation, the supernatural "gift of God" called grace is said to be *sanctifying*. Observe the active participle, *sanctifying*, which had acquired all the fixedness of technicality precisely because of its accuracy in representing grace *in action* as it always is. Grace is constant in its spiritual influx, just as the soul when united to the body is unceasing in its progressive vital influx. Thus we have a body living, a soul animating it, and divine grace sanctifying both—living, animating, sanctifying; all three operations being simultaneous, vital, and continuous. It is household piety to confess that grace is "poured into" our souls through the merits of Christ. Of this the Angelus prayer, "Pour forth, we beseech Thee, O Lord, Thy grace into our hearts," is a perpetual reminder. It is not so commonly realized that grace is a "participation of the divine nature" itself,[10] in virtue of which, Christ, the Word Divine, is within us, intimately transforming the soul into something far better than itself. In a word, the life of grace has sometimes been not inappropriately called "Christ's life" rather than our own.[11] Our Saviour Himself would convince us that He is not only the cause, purchase and instrument who infuses the "life of grace"—He Himself is that life. Thus spoke He: "I am the way, the truth and the life".[12] As St. John rehearses it: "In Him was life and the life was the light of men and the light shines in the darkness, and the darkness did not overpower it."[13]

It is not surprising that the *infused* life of grace emanating from Christ in the bosom of His Father should assume some resemblance in its principal workings to the receptive *mould* of natural human life. Now what is it that is first perceived in human life? A body with its senses. How is the body with its senses sustained? By the soul with its faculties.

[10] II Peter 1:4.
[11] II Cor. 4:10, 11; Rom. 6:23.
[12] John 14:6.
[13] John 1:4-5.

What correspondence is there between supernatural life and the natural life of body and soul? A correspondence in its oneness of principle and multiplicity of operations. The one body functions through its several senses; the one soul through its several faculties; similarly, the one grace functions through a complete equipment of several virtues and the seven gifts of the Holy Ghost. This interior equipment constitutes the spiritual organism variously described as the "new man", the "new Adam", the "armor of God", and "Jesus Christ" Himself.[14] Hence the piercing vivid exhortation that has been canonized through the liturgy and especially by the glaring illustration it received in the conversion of St. Augustine. "Let us cast off the works of darkness, and put on the armor of light."[15] "Grace is spiritual light."[16] "Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ."[17]

Clerical Holiness one of Degree.

If St. Paul could be interrogated alive on the matter of clerical holiness, we might expect him with one breath to enforce its necessity and to show his abhorrence for every approach to the idea that clerical holiness forms a species of sanctity apart. Beginning with his fiery denunciation of party spirit in the Church at Corinth and following up his inflamed identification of the Church herself as an embodiment of "the Christ,"[18] we can all but hear him exclaim: There are no two holinesses possible for the priests and people, for there are no two Christs! There is only one Christ in Paul's Gospel "to put on"; there is only one Christ who cannot be torn asunder;[19] therefore, there is but one specific holiness. The spiritual organism of grace and charity which constitutes our position in "the Christ" rather than His position in us, has thus to be donned wholly, or not at all. "Put ye on the Lord Jesus Christ."[20]

[14] Eph. 6:11; Gal. 3:27; Rom. 13:14.
[15] Rom. 13:12.
[16] John 12:36; Eph. 5:8; I Thess. 5:5; Ps. 4:7.
[17] Rom. 13:13, 14; Conf. St. Aug., Pusey-Scott, book viii, p. 223.
[18] Rom. 12:4-5. [19] I Cor. 1:13. [20] Rom. 13:14.

Accidental varieties of holiness are different partial manifestations of the same specific Christ-life of grace within the soul. As circumscribed manifestations or refractions they may be peculiar to man, child, woman, or spirit; to cleric, religious, or layman; to monk, or apostle; to ascetic, mystic, or saint. They all proceed prismatically from the same effulgent source. They issue from Him who is "the Light",[21] and the "Light begotten of Light",[22] the very "brightness of eternal light",[23] the "Light of the world",[24] who enlightens every man by His coming.[25] Their origin is in Christ, the resplendent "Word of God" who to spread His glory broadcast chose the Incarnation for a focus, and thence perpetuates His shining through corporate union with His Church.[26] In His mystic body He resides and rules, though swaying the sceptre from hidden thrones buried deep in the inner recesses of the souls He came to save. It is His abiding presence there that turns the life of Christians into an animated mirror of God's glory, a genuine "manifestation of the life of Jesus" to the world, an Image of Christ who in turn is the uncreated "Image of the Father".[27]

In the Church or mystic body of Christ, however, there are parts that are excellent in themselves, and parts that are comely only because of the draperies which cover them.[28] Clerical excellence should stand on its own evident merits as belonging to the former class. It should need no phylacteries, no veiling, no publicity. In its constitution it should command respect on presentation, such reverential respect as is due the inner circle of the domestic "servants of Christ"—those appointed to be "administrators of the mysteries of God".[29] Superiority over the faithful in humble degree, not in kind, is thus the characteristic of clerical holiness.

[21] John 1:4-9.
[22] Deuz. 54 (17).
[23] Wis. 7:26 in Litany of Holy Name.
[24] John 8:12.
[25] John 1:9—Greek.
[26] John 1:14; Matt. 5:14.
[27] II Cor. 3:18; 4:4.
[28] I Cor. 12:13.
[29] I Cor. 4:1.

Because of this difference of degree in holiness between layman and ecclesiastic, the latter is so far accredited with reproducing the life of Christ, or rather with perpetuating it, that, once the priesthood has been attained, the cleric passes as a Second Christ, an "Alter Christus". It was St. Bernard who first dared to make this statement, but he was encouraged in his audaciousness by a tradition as old as the Church. If the sanctifying life of Christ is sown through grace as seed in the hearts of the faithful so as to permeate the whole of Christ's mystic body, the Church, what is there to prevent us from saying that the higher operations of that same seed-life should be more manifest in certain organs or members of the huge organic whole than in others?

In individual creatures, animal life is discernible in the heart-beat, rational life through speech, spiritual life in the eyes. In the corporate life of the Church something similar occurs, but not in the same obvious degree. Every member of the Church lives with the life of "a child of God," but not all are of the same age or degree of spiritual advancement. Among the children of God, no two are equal, and the First-born Christ is infinitely above the rest. Nay, He is "head," not in a material, local, or temporal sense, but in the sense of principle, source, or animating cause of all supernatural life.[30] This being true, when there is question of seeking Christ's mystic heart, His eyes, His ears, His tongue and speech, we may look to the adopted "sons of God" who function as the visible members and organs in Christ's body.[31] But among such a prodigious multitude, who among the faithful can represent these organs more approximately than Christ's priests? And if priests are the heart, eyes, ears, tongue, voice and speech of Christ, then the impress of Christ's higher, interior, intellectual, soulful and divine life should be discernible in them and distinguishable through them. On the simple score of Christ's living in them, they are "sealed" as Christ maintained that He Himself was.[32] Hence the Code not only insists on this, that clerics "should surpass the laity by virtuous

[30] Col. 1:18; Eph. 4:15; 5:23; I Cor. 11:3.
[31] I Cor. 12:14-27; Col. 2:10.
[32] John 6:27.

example and righteous deeds";[33] it goes much further and compels the laity to pay to all clerics a debt of reverence proportionate to their elevation and the excellence of their respective charges.[34]

Here we discern a point of absolute convergence in Holy Scripture and the liturgy, in hagiology, canon law, and Catholic practice. Everywhere there is accentuated a high degree of spiritual identity between Christ and His priests. Our Divine Redeemer, who personally disciplined His disciples on this chief distinction of priestliness, said to them as to His own flesh and blood: "He who receives you receives me; and he who despises you despises me".[35] "He who honors a priest," says St. Chrysostom, "honors Christ, and he who insults a priest insults Christ".[36] Saints there have been who kissed the ground on which a priest had walked, for their very saintliness enabled them to perceive that "the priesthood is an astounding miracle, great, immense and infinite".[37]

THOMAS À K. REILLY, O.P.
Maryknoll-on-Hudson, New York.

SUNDAY—P. M. IN OUR CHURCHES.

WITHOUT doubt our efforts to bring congregations to church a second time on Sunday have been a failure. The thousands who pour in and out of our churches at Mass hour, Sunday after Sunday, are represented by less than hundreds in the evening. This proportion is really above the average. We have all seen large edifices in which Vespers are regularly celebrated with an attendance little beyond the minimum fixed by diocesan statute as indispensable to enjoying the privilege of Benediction.

Differences of conditions give very slight differences in result. If the large city parish, with multitudes to draw from,

[33] Canon 124.
[34] Canon 119.
[35] Luke 10: 16.
[36] Chrys. Hom. 17.
[37] Ephrem. *de Sacerdotio.* See *passim*, St. Alph. Liguori, *Dignity and Duties of the Priest*—Benziger.

contends with the obstacle of other attractions in multitude, the smaller city or town, boasting usually of a better proportion, has still to be satisfied with the minority, while the country pastor is forced to realize that the question of distance invariably precludes every hope of accomplishing much in this direction.

Nor is this sparse attendance peculiarly a feature of Catholicity in our own country or continent. The visitor to European capitals and cities of interest will look in vain for overflow congregations afternoon or evening.

This delinquency obtaining everywhere and always and with such persistence has been receiving the attention of many anxious and somewhat discouraged pastors. Various remedies have been suggested and put into execution. From our pulpits we have insisted over and over that the Lord's Day was not sanctified by merely assisting at Mass in the forenoon. A changing of the hour from mid-afternoon to evening, the substitution of various forms of devotion for the liturgical office of the Church, a sermon, a course of sermons, have been adopted as expedients likely to attract people through the interest so furnished. Even with all this we have seen little evidence of improvement. Certainly anyone with something new to recommend in the matter will have an attentive hearing. Any pastor who is assured success in this can be achieved under normal conditions anywhere, and is willing to give the world the benefit of his secret, is within easy reach of a reputation by no means to be despised. There are thousands of us willing to give his plan a fair trial.

The ever-active business world under parallel circumstances would certainly institute an inquiry, with a view of finding out what, if anything, could be done to better prospects. Through the medium of commissions the question would be studied from every angle of incidence; evidence would be gathered, conventions held. Would not their example be worthy of imitation, at least to a degree, amid our difficulties? Has not the time come to give the matter some attention, if not to engage in united effort, at least to discuss causes and remedies, to seek assistance from one another, to profit by the wisdom of those who have had some measure of success? Purely through faith in the efficacy of such a proceeding, and

not at all because there is any past success to record, I dare offer readers some points for consideration.

Causes of Decline.

In our readiness to admit the fact of declining attendance, perhaps we are too ready to dismiss the subject by a passing allusion to increasing attractions elsewhere, multiplication of motor-cars, and a greater number of business undertakings and social pastimes gradually intruding themselves into the Sunday program of the average citizen. As a matter of fact, certain cities and towns are as quiet and devoid of activity to-day as twenty years ago. That the automobile, because of its capacity for obliterating distance and diminishing the time required to take part in Vespers, should rather promote than interfere with attendance, can be reasonably argued. Then, when we inquire into the movements and habits of hundreds and thousands invariably absent, we actually find there are no special doings or outgoings in their way at all. On the other hand, there are everywhere individuals and families equally confronted with all those possible interferences who nevertheless cannot be charged with delinquency in this. They, like their parents and older members of the family, were doing so twenty or thirty years ago and they do so still. Moreover there are also parishes, not many, it is true, whose churches were filled to the doors Sunday evenings twenty years ago and are not less so to-day. The congregations, as so often happens in large centres, may have changed, almost completely, three or four times within that period; the personnel of administration may have been replaced by another even more frequently; but throughout the same fervor and faithfulness have prevailed. Meanwhile the adjoining parish may happen to be one of those where results suggest the conclusion that the day of second church-going is at an end.

The more attention we pay to the variety of evidence so collected, the more we are likely to conclude that this diminished attendance is less a symptom of some particular turn that the modern religious spirit is taking than of a general decline in that spirit. The replacing attendance at evening devotions by other exercises, private or otherwise, suited to the sanctification of the Sabbath is much less in vogue in our

day than a generation ago. Too many people, who still assist at Mass scrupulously and receive the Sacraments with some degree of frequency, look upon further effort as too much, decidedly too much, if it calls for observance regularly Sunday after Sunday. If, therefore, we would continue Vespers or other evening exercises for full churches only, one of two courses seems indispensable: either we must hope to see a large percentage of our people more fervent and proceed to do our part in making them so; or, failing this, we must tell them plainly that, while they are not expected every Sunday evening, they most assuredly will be looked for one Sunday in four. What is gained by conducting an elaborate service Sunday after Sunday for the benefit of a few faithful ones, who, of the entire congregation, have least need of our attention?

The Overcrowded Sunday.

Before going further in an examination of this proposal, there is another feature to consider. Are we not all making the mistake of crowding too much—crowding everything in fact—into the Sunday program? A pastor has been busy long hours Saturday afternoon and evening in the confessional and is there again early Sunday morning. With the care of a society general Communion and other matters of detail that may intrude themselves at any moment, he celebrates a low and a high Mass, and preaches twice, after feeling obliged to emphasize and expatiate on several of the announcements. Many people must consult him on this or that before there is any question of breakfast. Baptisms await him at 2 P. M., and Sunday School is scheduled for the following hour. Three-thirty to four-thirty or five must be given to a Sodality or Confraternity, the success of the meeting depending absolutely on the character of address or instruction he is prepared to give. At seven or seven-thirty, having celebrated Vespers and given another instruction, he would certainly consider himself blessed to be free, it being altogether likely that some parishioner or parishioners (just while they are there and to save another trip down) are waiting to unburden some difficulty. Now, it goes without saying that the physical vigor required to go through these tasks and do each one well is a heritage only one in a thousand can boast of. If

any item in the program can be satisfactorily relegated to a week day, it were surely highly commendable to do so.

Again, if we confine the public exercises of religion to Sunday, people begin to look upon religious practice as exclusively a Sunday affair, with the result that they gradually, and perhaps unconsciously, get into the habit of minimizing even private devotions on weekdays. Let us not forget that there are people susceptible of scandal at our policy, admitting to themselves, and sometimes to others as well, that we contrive to get everything off our hands Saturday and Sunday in the hope of being free for the remaining five days. If we would have our people remember the injunction to pray always and give weekdays to God also, it is really important that the influence of the ministers of religion, in some way or other, bear more or less directly upon their daily lives. Our churches are open to them at all hours. We too must do something to help and encourage them if they are to have God before their minds day by day.

Re-arrangement of Program.

To reduce the number of exercises usually assigned to Sunday, where shall we commence? Every Sunday afternoon there are monthly meetings of societies or confraternities. Suppose we make the devotional feature of this monthly meeting consist in attending 7 or 7.30 P. M. Vespers, the sermon thereat being especially intended for the particular society whose turn it is. This arrangement need not necessarily exclude certain other members of the congregation disposed to assist at Vespers regularly. It might be well, however, to insist that all central seats be reserved for members of the society. The church organization which on such an occasion would fail to secure a generous response from a very large proportion of its enrollment does least harm by becoming extinct. Any society unable to bring out a good attendance one Sunday in the month has little to live for. If our societies are as prosperous as it is in our power to make them, the evening service will edify. A rather low standard, it may be objected. Very true; but much higher than we are witnessing under our present system—or lack of system.

The above suggestion applies to cities and to towns with compact congregations, where the great majority of parishioners are within easy reach of the church. A country pastor will ordinarily secure better results by limiting the number of occasions for Vespers or evening devotions. When such exercises are announced as a special event, demanded by the dignity of the feast, the character of the liturgical season, or a privilege only occasionally provided, a great many will endeavor to be on hand; when they take the form of a routine, a something occurring weekly with no definite objective attached, all but a rare few will ignore them altogether. When the country pastor has two or more churches to attend, he can secure an evening congregation almost every Sunday by judiciously distributing the opportunities among all.

But whether in city or country or town, success will necessarily depend to a great extent on the character of sermon they may expect to hear. When it bears evidence of importance in our own estimation and of special earnestness and care and effort in its preparation, people will instinctively look upon the occasion as worthy of effort on their part. If, on the contrary, we give them reason to suspect that we allowed the hour to approach in the hope of getting through without any special exertion, they are likely to assume that no exertion is expected of them either.

The proposal to hand over the Vesper hour to society meetings may suggest the objection: "What will become of the catechetical instruction for adults enjoined by our Holy Father Pius X?" I very much fear the tendency of the hour suggests the objection: "What *has* become of it?" This legislation was received with world-wide acclaim only seventeen years ago. The hierarchy everywhere, pastors, religious, ecclesiastical publications foresaw in it the most beneficial results. Frankness obliges us to admit we have not made it a success. But the advisability of keeping a place for it among the Sunday exercises rather than relegate it to a weekday has really had nothing to do with the failure. Our inability to make it interesting is the real explanation. All our training and experience had been along lines entirely different. That a preacher spoke readily, fluently, consecutively, eloquently, even forcibly did not establish his capacity to catechize. It

was a new field for effort and most of us needed special training in the art. Until our seminaries undertake to drill in pulpit work along the lines contemplated in our Holy Father's encyclical, failure will continue to be the prevailing condition.

Other Sunday Observances.

Are we possibly making the further mistake of exhorting our people too urgently on the importance of attending Vespers and Benediction to the exclusion of other commendable practices? What about a crusade against the Sunday paper? The Catholic who fritters away hours (or large portions of hours) over the pictures and printed matter of a forty, fifty, or sixty-page publication is not likely to set aside another period for the reading of literature of an edifying character. Let us hope that the notion of something in the way of religious reading on Sunday is not yet too old-fashioned for reasonable people to entertain. Even if our pulpit utterances rarely touch the subject, there are, at least, two things we can accomplish—first, forbid the Sunday paper admission to our own quarters; secondly, forbid the newsboy offering his wares at the church door.

Again, the number of Catholics who systematically arrange or offer themselves to take part in one or other spiritual or corporal work of mercy as a means of sanctifying Sunday is shamefully small. Is not the fault to a great extent ours? From coast to coast how many of our pulpits are accustomed to regularly outline undertakings of this sort and propose them as Sunday afternoon occupations *for all*? Even when we zealously instruct our people on the necessity of something more than assistance at Holy Mass on Sunday, somehow or other we seem to lay undue emphasis on such exercises and activities as we ourselves are personally and primarily taking part in. There is no congregation whose members may not find many opportunities of doing a kindness. People neglected and forgotten are everywhere. Some are suffering in hospitals with no friend within reach; invalids who see only the same faces and live amid the same scenes week after week, year after year; old people left very much to themselves because the time to make new friends has gone; poor, struggling families who watch the more fortunate go by unheeding, per-

haps despising, their miserable state; the lowly and forgotten who would be cheered by even a few moments' recognition; the dissipated and reckless for whom a little consideration is often encouragement sufficient to attempt a reform—but the list is endless. How many of our people who inquire about places of recreation to visit on Sunday afternoon might, under pressure of repeated reminders and exhortations, come to realize that there are important duties they had all along been neglecting? It may be safely asserted that the more works of mercy and zeal a congregation engage in as part of the Sunday program, the greater proportion will turn out on an occasion of public devotion. And this brings us back to where we started—that people fail to attend Vespers chiefly because they do not fully realize the obligation of sanctifying the Sabbath. The sacredness of Sunday is being forgotten. Our people must be asked to remember that this is the third of God's Commandments, upon the observance of which so largely depends the preservation of faith and reverence for sacred things, enjoined by the first and second respectively. It is God's positive law defining and enjoining a necessary means to the observance of those fundamental duties toward Himself. It is significant that in continental cities, wherever Sunday P. M. came to be considered as essentially a time for recreation and distraction, irreverence first, and then loss of faith, invariably followed.

The Most Effective Instrument.

If, then, among those around us good old practices are passing away, it behooves us to stand at the helm, to once more tighten our grip and struggle vigorously to bring things back to where our staunch and faithful forbears left them. We shall accomplish little without having recourse to the advantages we possess in the sacred tribunal. Very likely we shall find few penitents concerned about delinquencies of this sort, provided they contrive to get to Mass Sunday morning. One is tempted to ask how great has been the endeavor to dispose of large crowds of penitents within a limited time, with the consequent conviction that it is impossible to consider anything beyond what is absolutely essential; the almost feverish haste with which one after another is admitted and dismissed being

responsible for the people's failing to appreciate the importance of spending the Sabbath better. When confessors will insist on having time to instruct where necessary, to exhort earnestly and fully, to point out duties overlooked, are we likely to find the faithful looking upon the hours after Mass solely as glorious opportunities for worldly pastime and distraction?

Theology tells us a good deal about remedial penances. What would be the effect, if, for the eternally enjoined litany, or rosary decade, or five Paters and Aves, we should substitute assistance at Vespers, a half-hour of religious reading, an occasional Sunday P. M. call at the indigent ward of the hospital, a few moments with the neglected, aged, or invalided, or the condescension required to while away a small part of one's leisure hours trying to give some encouragement to the unfortunate struggling poor?

Is the Sunday School Worth While?

I once heard a respectable pastor remark: "We got the Sunday School from the Protestants; in any case it is no use." This rather scathing criticism of a universally adopted institution some of us may be slow to sympathize with. It has been given a fixed place in our Sunday afternoon program. Are results at all in keeping with the time and attention it claims? As a means of providing for the religious instruction of young children does anyone point definitely to the great good it accomplishes, or regard its possible discontinuance a calamity?

There are many things to consider.

1. Almost every priest in charge of souls has more leisure for this duty on weekdays than on Sundays.

2. In almost every parish, no matter how varied the circumstances, children can be more conveniently assembled on weekdays.

3. With only a few exceptions, lay people who can be secured to conduct Sunday-school classes are not capable of anything effective. Their principal service consists in having children recite the words of the text book, a task in which much better results can be secured by the parents. Young men and women who have spent years in Catholic colleges

or academies, and are therefore to a degree presumably qualified, are usually the most unwilling to take part in such work. Professional teachers, as a rule, claim exemption on the plea that the strain of conducting a class five days weekly entitles them to relief on Sunday.

4. The one parish assured of competent teachers is that in which religious conduct the parish school, and where, consequently, there is least need of it. It can be reasonably contended that religious instruction five times a week for eight or ten years is enough. So convinced are pupils of its sufficiency that they never contemplate preparation for the Sunday-school class, a circumstance which has much to do with the inattention and disorder frequently characterizing procedure there.

5. An argument on the defence maintains that assembling children every Sunday afternoon at least trains them to the habit of sanctifying Sunday. So far so good. But do we actually find that they acquire the habit? When those years are over, do children so trained attend Vespers and Benediction faithfully?

6. But unquestionably the gravest objection to a Sunday school is the depriving parents of the most favorable opportunity afforded them to instruct their own children. Two trips to church will generally be considered a full day. Certainly we must insist that children be made to realize something more is required than mere assistance at Mass; but why not also try to make parents realize that the obligation is theirs primarily, and suggest practices they must undertake to enforce?

A reply in such terms as "visionary", "hopeless", "wasted effort", will not be at all unexpected. Absolute diffidence in the parents' willingness or capacity to assume responsibilities essentially theirs is a widely prevailing sentiment, too frequently evidenced both in word and in practice. Is it really so that we can no longer hope to have them do their part in the religious training of their children? Is it not possible that their undoubted negligence is largely due to our usurping their functions?

A Novel Experiment.

It is yet, unfortunately, too soon to report on an experiment which one pastor declares he is determined to see to a finish. On Sunday at 2 P. M. the church bell is tolled; its tones can easily be distinguished beyond the farthest limits of the parish. All understand it is a signal for an hour's religious exercise in every home. Children are to take up their catechisms, parents to help them with it; other adult members of the household to occupy themselves in some way suitable to the occasion, singing hymns, reading religious books, or even the Catholic weekly paper being among the occupations recommended. Neighbors and acquaintances disposed to make a call understand that sociabilities commence only at 3 P. M. Precisely at 2 P. M. also the pastor's auto is backing out of the garage. He finds time to drop into at least three or four houses—no one being able to guess which three or four will be favored. He conducts a short catechism class in one, suggests reading matter in another, and so on. Already he has reason to hope that the number of houses in which eventually it will be important to call can be reduced to an easily manageable few, a great majority of the people showing the highest appreciation of the scheme and being quite pleased to second his efforts. For the sake of giving a little variety and interest to the plan, occasionally at the end of about five or six weeks perhaps, an assembling of all the children in the church is announced. Of course, the religious instruction of children is by no means confined to these efforts, the essential purpose being to throw the responsibility of the proper Sunday observance upon the guardians of the home. Let us hope the experiment will not be a failure.

M. V. Kelly, C.S.B.

Amherstburg, Canada.

INTEREST AND USURY.

THE subject of Interest and Usury has recently been discussed from different points of view, by theological writers on both sides of the Atlantic. Attention has been concentrated on interpretations of the Church's teaching rather than on that teaching itself. My purpose in this paper is to set down the Church's teaching on Interest as given by St. Thomas,[1] Pope Benedict XIV,[2] and the new Codex of Canon Law.

I would mention beforehand that I find no trace of one explanation which the reader may be expecting—the familiar theory that money has changed its nature since the Church first forbade usury; that it was then "barren metal",[3] but is now productive; and that therefore the law against usury remains unchanged but no longer applies to reasonable interest. This change is very hard to believe in, historically, when we remember, "Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury."[4] The two talents had gained other two; the five had gained other five. Why believe that it was by some sinful process utterly different from modern banker's interest? Money made money then as now. And when are we to date the change? It would have to be since 1745, for Benedict XIV still lays down that the slightest profit on a loan, *mutuum*, is the sin of usury.

This theory therefore should be forgotten for the present. The ground that lies clear before us is this. (1) There is one kind of contract only in which the sin of usury can occur, the loan contract called *mutuum*. Whether the *mutuum* be clear or cloaked, *apertum* or *palliatum*, any slightest charge *made for the loan* is usury and must be restored. (2) There may be collateral losses, inconveniences, risks caused by making the loan; these are on a different footing, and may be charged for. (3) There are many other possible kinds of money contracts, which must of course be just; if in these

[1] *Summa* 2. 2, 77. 4 and 78.

[2] *Vix pervenit*, § 3, in Denzinger's *Enchiridion*, 1475 or 1318.

[3] . . . for when did friendship take a breed
for barren metal from his friend?
Merchant of Venice, I. 3.

[4] St. Matt. 25 : 27.

injustice occurs it is sin and calls for restitution, but it is not the sin of usury.

Our problem is in which class to put the financier's fundamental operation, the investing of money to earn interest. If it comes under (3), the other money contracts, then conscience need only ask whether it was a fair contract honestly carried out. But if it is (1), the loan-contract called *mutuum*, then conscience without further parley has to condemn the whole system of putting money out at interest.[5]

To avoid confusion, the word *mutuum* had better be left untranslated. For many of the financier's transactions are called "loans", and our precise problem is whether these loans differ from the loan called *mutuum*.

St. Thomas.

St. Thomas deals with these questions in the Summa 2.2: with the financier in Qu. 77, and with the usurer in Qu. 78. It does not seem to have occurred to him that anyone could confuse the two, or would ask him to make clear the difference. For, after concluding that the financier's business is lawful like any other merchant's, he simply passes on to a new question, saying: "Next we must consider the sin of usury, which is committed in loans of *mutuum*."

The financier's business is exchange, the exchanging of money for money, in order to make a profit, "species commutationis, denariorum ad denarios, propter lucrum quaerendum". St. Thomas groups him with other merchants who sell goods for money to make profit. First he accounts for the feeling that it is rather ignoble to be in business, rather a matter of reproach. There is no shame in the housewife's buying, nor in the Minister of State's, who buy what is needed for the home or for the nation; this buying meets a natural need. But the merchant's trading, as trading, is not to serve

[5] The ground plan here sketched is irreconcilable with, e. g., Fr. Vermeersch's articles on "Interest" and "Usury" in the *Catholic Encyclopedia*. Shortly, he holds that there has been a change in the just price of money, which is based on the general estimate, which in turn depends on its general utility; formerly the Church condemned the exacting of anything over and above capital, except for extrinsic reasons; in our day she permits the general practice of lending at interest; even to-day one can sin against justice by demanding too high interest, or usury as it is called. Thus he obliterates the line between *mutuum* and other contracts, and makes usury equivalent to excessive interest, and treats Benedict XIV as obsolete.

a need or some noble purpose, but to serve his desire for gain, a desire which never reaches a limit but always grows. "Juste vituperatur, quia, quantum est de se, deservit cupiditati lucri, quae terminum nescit, sed in infinitum tendit."

But this gain, which is his object in trading, is in itself neither good nor bad, but indifferent; it does not in itself imply any necessary or noble purpose, but neither does it in itself imply anything vicious or contrary to virtue. So there is nothing to hinder this gain being intended for some necessary or even noble end, and thus the trading will be lawful; as when a man intends his reasonable profits for the support of his home; or for the relief of the needy. Or again when a man takes up a business for the public utility, that the country may have what it needs for public life; and seeks a profit, not as his final purpose, but as his reward for what he has done.[6]

Let us ignore the goods-merchant and attend only to the money-merchant. His business is to exchange money for money, in order to make a profit, "commutatio denariorum ad denarios, propter lucrum quaerendum." Evidently he can only make a profit by getting more money than he gives, exchanging a less sum for a greater; yet St. Thomas says this profit-making is in itself not wrong nor contrary to virtue.

This is the same teaching that Benedict XIV puts in plainer words, "posse multoties pecuniam recte collocari ad proventus sibi annuos conquirendos."

Further, St. Thomas says that sometimes the financing is directed to the public good, in order that the country may not lack the things needed for its life, and this he calls "finem etiam honestum". Benedict XIV repeats the idea; these dealings are a manifold and lawful means of preserving and improving human intercourse and profitable trade: "ad publicum commodum"—a good thing for everyone.

[6] "Lucrum tamen, quod est negotiationis finis, etsi in sui ratione non importet aliquid honestum vel necessarium, nihil tamen importat in sui ratione vitiosum vel virtuti contrarium; unde nihil prohibet, lucrum ordinari ad aliquem finem necessarium vel etiam honestum; et sic negotiatio licita redeatur: sicut cum aliquis lucrum moderatum quod negotiando quaerit ordinat ad domus suae sustentationem, vel etiam ad subveniendum indigentibus; vel etiam cum aliquis negotiationi intendit propter publicam utilitatem, ne scilicet res necessariae ad vitam patriae desint; et lucrum expetit, non quasi finem, sed quasi stipendium laboris."—*Summa* 2. 2, q. 77. 4.

We need not linger over St. Thomas's treatment of usury. His root-principle is that to have the spending of money is the same thing as having the money; "cuicunque conceditur usus, ex hoc ipso conceditur res" (q. 78 art. 1); and therefore to ask me to repay the money plus so much for spending it is to charge me twice for the same thing—or to charge me for a something (the spending) which has no separate existence, whichever way you prefer to look at it. It is this principle that leaves no room for any slightest charge for the lending, and makes any such charge usury. "Propter hoc secundum se est illicitum pro usu pecuniae mutuatae accipere pretium, quod dicitur usura" (ibid.).

This teaching is repeated very emphatically by Benedict XIV. In the articles dealing with usury, St. Thomas occasionally refers to the other money contracts for making more money, always implying that they are unquestionably lawful. The money I lend (*mutuum*) is idle, earning nothing; may I not charge the borrower as much *as it would earn elsewhere?* Those who think all interest is usury would answer, "Of course not"; it would be just as sinful to "earn" interest elsewhere as here. St. Thomas takes for granted that the earning elsewhere would be lawful; but he will not let me charge for it. That would be selling what I have not yet got, and what many an accident might stop me from ever getting.[7]

Again, the fifth objection suggests that, since interest is lawful in the other contracts, it ought to be still more so in a *mutuum* where you part with your capital more completely. St. Thomas answers that this complete parting is the precise reason why interest is wrong in this case, though right in the other. When you put money into a merchant's or manufacturer's business, it is still your money; if it is lost it is your loss, if it makes profits they are your profits: "et ideo sic

[7] ". . . recompensationem vero damni, quod consideratur in hoc quod de pecunia non lucratur, non potest in pactum deducere: quia non debet vendere id, quod nondum habet, et potest impediri multipliciter ab habendo" (78. 2 ad 1).

Father Vermeersch, in the *Catholic Encyclopedia*, maintains the contrary. "There is much more facility nowadays for making profitable investments of savings, and a true value, therefore, is always attached to the possession of money. A lender during the whole time that the loan continues deprives himself of a valuable thing, for the price of which he is compensated by the interest" (Art. Usury).

licite potest partem lucri inde provenientis expetere, tanquam de re sua" (ibid. ad 5).

This explicitly accepts the fact that your talent has gained other talents, and that these rightly belong to you. Whereas when you hand over money as *mutuum* to another, straightway it is his money: if it is lost it is his loss; if it earns profits they are his profits; whatever happens to it, he is bound (and bound only) to restore you the same amount of money. We shall find later that this description of a *mutuum* has been adopted in the Canon Law as a substitute for the term *mutuum*. And Benedict XIV [8] makes this transfer of ownership the crucial distinction between money *mutuata* and *locata*; "recte arbitrantes mutuatae pecuniae dominium transferri in mutuatarium, ac propterea non posse mutuum locationi ullo pacto comparari."

Benedict XIV.

Denzinger (1475, or 1318) prints § 3 of the Encyclical *Vix pervenit* addressed by Benedict XIV to the Bishops of Italy on 1 November, 1745.[9] Since it seems to me that this encyclical was written not merely to repeat the law against usury but to end all confusion between lawful interest and unlawful usury, I translate the relevant sentences, freely but I hope truly, prefixing to each a question to show why I quote it. The number in each case indicates the paragraph of § 3 from which the passage is quoted.

Does it matter whether our loan is *mutuum* or not?

(5) "Everyone who wishes to safeguard his conscience must therefore first inquire carefully, Is there really side by side with the *mutuum* some other just claim? Is there really a just contract of some other kind,

[8] De Synodo Dioecesana, lib. X, c. IV, § 2.

[9] In his Bullarium it is No. 143 of vol. 1. Father Jeremiah O'Callaghan tells us that when he (being already suspended) denounced his Bishop, Dr. Coppinger of Cloyne, as a usurer and defender of usury, Rome replied by sending him a copy of this § 3 and telling him to appease his bishop by promising to teach nothing at variance with its five rules; *valde timendum sit, ne satis tibi innotescant quinque illae de usuris regulae. Quaecumque in his continentur, si tu recte perpendas. . . .* The extract is headed *Quinque illae regulae ad recte judicandum de casibus in quibus Usura committitur, vel non.* Fr. O'Callaghan read it as confirming his own view that all interest is usury: "This decision is a glorious triumph for the truth" (*Usury or Interest:* London, C. Clement, 1825).

not a *mutuum*? by virtue of which the profit he seeks is free and clear from all guilt."

Are there other claims that may exist side by side with the *mutuum*?

(3) "We do not at all deny that it can sometimes happen that united to the agreement of *mutuum* there may be other grounds of claim, quite distinct from those inherent in every *mutuum*; from which arises a perfectly just and lawful cause for rightly demanding something over and above the sum due under the *mutuum*."

What are the other contracts which are not *mutuum* at all?

(3) "Nor again do we deny that very often one may rightly put out and invest his monies by agreements which are not *mutuum* but of quite a different nature; either to get an annual income [surely this is interest on investments?] or to do lawful trade and business and earn honest profits therefrom" [= dividends]. ". . . recte collocari et impendi, sive ad proventus sibi annuos conquirendos, sive etiam ad licitam mercaturam et negotiationem exercendam, honestaque indidem lucra percipienda."

I do not know what plainer words could be used to describe and approve our present practice of investment.

Are these contracts merely tolerated? or positively approved?

(4) "If everything is duly done, and carried through in accordance with justice, it cannot be doubted that in these contracts we have a manifold lawful method and system for preserving and improving human intercourse and profitable trade, to the public good."

What then is the nature of a *mutuum*?

(1) A contract of borrowing, "which of its own nature requires that exactly so much shall be repaid as was received." (2) "The law of it lies necessarily in the equality of the payment and the repayment." There seems to be no English phrase that expresses just this and nothing else—a loan which is simply a fair exchange of equal for equal.

And what is the sin of usury?

(1) "It lies in this, that a man, simply because you have borrowed from him, wants you to give him back more than you received—*ex ipsomet mutuo plus sibi reddi velit quam est receptum.*" (2) "If he takes it he is bound to restitution."

Can one escape by having nothing to do with *mutuum*, and always making some other contract?

(5) "A false and groundless idea. . . . In many circumstances, there can be no room for any other true and just contract except *mutuum* alone."

Then may one decline to lend on *mutuum* in those cases where the *mutuum* is unaccompanied by other grounds which would justify taking interest?

(5) No. "For no one can help seeing that in many cases a man is bound to help another with a simple bare loan." *Multis in casibus tenetur homo simplici ac nudo mutuo alteri succurrere.*[10]

This Encyclical seems to be plain and conclusive; we need not search it for principles to apply to our present practices, for it describes those practices, and, on the one hand, insists that any smallest charge made for a *mutuum* is sinful usury; and, on the other hand, that investments to earn interest and dividends are a great and lawful means of fostering commerce, and are an utterly different contract from *mutuum*. One would have thought Rome had spoken clearly enough, and that there would be no more dispute. But no. "De sensu epistolæ encyclicæ *Vix pervenit* acriter disputatur," one of the French Bishops tells Pius VIII in 1830. The dispute arises from ambiguity about the term *mutuum* loan. Benedict XIV, like St. Thomas, had used it in a precise technical sense, in contradistinction to investments. Whereas in all languages it

[10] Dr. O'Brien (*Medieval Economic Teaching*, Longmans, 1920) identifies interest with the extraneous grounds for compensation which sometimes accompany a *mutuum* (p. 186), viz. *damnum emergens, lucrum cessans, periculum sortis;* not with the profits on money risked in joint trading, of which he truly says that "the right of the owner of the money to reap a profit from the money was unquestioned, provided only that he was willing to share the risks of loss" (p. 213). But with this definition of interest, he seems to contradict Benedict XIV flatly, for he writes, "While usury was in all circumstances condemned, *interest was in every case allowed*" (p. 184).

must be natural for companies and governments to speak of raising a "loan" when they receive money at interest. So what Benedict XIV says about *mutuum* will be read as applying to investments. The confusion is put ready-made into the problem propounded by the French Bishop,[11] "de lucro percepto ex pecunia negotiatoribus *mutuo* data, *ut ea ditescant.*" We may surmise that Benedict XIV's answer would have been to amend the question. If the money passed *ut ea ditescant,* then it is not *mutuum* but *diversae prorsus naturae a mutui natura.* If it is *mutuum*, then it is not *ut ea ditescant*; the purpose for which the money is to be used does not enter into a *mutuum* contract, which *necessario in dati atque reddíti aequalitate versatur* and in nothing else.

Father Vermeersch in the *Catholic Encyclopedia* (Art. "Usury") insists that Benedict XIV's encyclical is not an infallible pronouncement, as it was addressed to the Bishops of Italy only. Benedict XIV seems to have thought differently. He says of it:[12] "Verum, quoniam tot Doctorum auctoritate, et argumentis minime perterriti, praedictam exoticam opinionem nonnulli iterum refricare non dubitarunt, propterea nos ad Petri Cathedram evecti, ne Catholicae doctrinae puritas, cujus depositum nobis est a Christo concreditum, hac erroris labe foedaretur, datis ad Italiae Episcopos encyclicis litteris sub die prima Novembris 1745, haec inter cetera declaravimus."

Codex Juris Canonici.

The new Codex of Canon Law explicitly recognizes both the sinfulness of usury and the lawfulness of interest on investments.

Canon 549 deals with the dowries that some nuns take with them into religion. "When the nun has made her first profession, her dowry is to be invested in safe, lawful, and interest-bearing bonds." "Post primam religiosae professionem dos in tutis, licitis ac fructiferis nominibus collocetur." And Canon 551 adds that, should she ever leave, the dowry is to be returned to her intact, but not the interest already accrued. "Dos . . . discedenti integra restituenda est sine fructibus iam maturis."

[11] Denzinger 1609 or 1470.

[12] De Synodo Dioecesana, X. IV. 10.

Here we have, not a mere permission, but a positive command to the heads of convents to put out their moneys where they will earn interest without risking the loss of the principal.

On the other hand, the sin of usury is catalogued with murder, rape, rapine, robbery, and other crimes, in Canon 2354, which deals with the ecclesiastical censures incurred through these crimes. Putting these two together, it is clear that the taking of interest on investments is not the sin of usury.

The distinction between the two is defined in Canon 1543. The word usury is not used, nor the word *mutuum*; but a definition is used which seems meant to make plain once for all what is that contract of *mutuum* in which alone, as St. Thomas and Benedict XIV have told us, the sin of usury can occur.

"If a usable thing is given to anyone on the understanding that it is to be his and he is later on to return the same amount of the same kind, no profit can be taken simply on account of the contract."

That is the contract of *mutuum*; to take profit on it is the sin of usury. The points in the contract seem to be that once I have received your loaf, or sheep, or £20, it is mine to do what I like with; and my only obligation is to give you later on another loaf, or sheep, or £20. And if you ask me what I am going to give you for lending it, you are asking for usury.

The Canon goes on to speak of interest on investments. "But in lending a usable thing, it is not in itself wrong to bargain for the legal interest, unless this is clearly excessive; or even for a higher interest, if there be a just and adequate reason for claiming it." [13]

This principle, as we have seen, is to be acted on in dealing with the dowries of nuns. Another instance is found in the two following Canons, 1544 and 1545; "pious foundations are explained to be gifts to the church of temporal goods *bringing in sufficient annual revenue* for the carrying on of some good work."

[13] "Si res fungibilis ita alicui detur ut eius fiat et postea tantundem in eodem genere restituatur, nihil lucri, ratione ipsius contractus, percipi potest; sed in praestatione rei fungibilis non est per se illicitum de lucro legali pacisci, nisi constet ipsum esse immoderatum, aut etiam de lucro maiore, si iustus ac proportionatus titulus suffragetur."—Canon 1543.

The root difference seems to be this. There is such a thing as enriching yourself by impoverishing your neighbors. And there is such a thing as enriching yourself by enriching your neighbors. The first is usury, the second is the investing of capital. My neighbor needs a loan; I shall have to help him; I will take the opportunity to annex some of his belongings. That is usury. I have not added to the wealth of the country; I have merely transferred some of it from his pocket to mine.

On the other hand is the fact expressed in such sayings as, "I could make my business a success if I had more capital"; "This country only needs capital to make it prosperous"; "If these islanders had a steamboat to take their fish to a market; if a bridge were built here, a railway there, a creamery opened, a pit sunk, the whole district would become prosperous." It is in this way that countries have become rich, and that their standard of living has been raised. Money employed in these ways is employed for the enriching of others; and you who so employed your money have a right to your share of the new riches. Not simply to a return of your money; but to a share in the increased wealth that is flowing in to us each year.

Further; in a highly 'developed' country, the existing machinery of production must be kept efficient merely to maintain the present standard of living, apart from any question of improving it. Therefore there is a continuous demand for new capital, for the purposes of upkeep and replacement; and you who provide this capital are saving the country from impoverishment, and can claim a share in the wealth you are helping to produce. A 'legal rate' of interest, mentioned in the Canon Law, would seem to be an attempt to estimate what your fair share should be.

This seems to have been in St. Thomas's mind when he wrote of the man who takes up a business for the public utility, that the country may have what it needs for its life; and seeks a profit, not as his final purpose, but as his reward for what he has done. Similarly Benedict XIV says, "It cannot be doubted that in these contracts we have a manifold lawful method and system for preserving and improving human intercourse and profitable trade, to the public good." [14]

[14] *Vix pervenit*, § 3. 4, Denzinger, 1478.

Whereas usury causes poverty; "Absit enim a Christianorum animis, ut per usuras aut similes alienas iniurias florere posse lucrosa commercia existiment" (ibid.).

The natural way to help a man in a difficulty is to give him the money he needs and let him make the best he can of it, binding him to return you the same amount later on. Whereas the natural way to help to develop the country is to lend your money for that purpose to someone who can use it for that purpose. The *giving* in the one case and *lending* in the other do not at first glance seem to be essentially tied up with the two contrasted purposes; but St. Thomas and Benedict XIV and the Codex unanimously put this distinction at the very root of the matter. In the Codex we read, "Si res ita alicui *detur ut eius fiat*", in contradistinction to "sed in praestatione rei"; and St. Thomas and Benedict XIV are equally explicit (supra, p. 243).

Unfortunately, besides the two processes I have mentioned, enriching yourself by impoverishing others, and enriching yourself by enriching others, there is a third—enriching yourself by enslaving others. You can use your capital, not to enable me to develop my business, but to buy up my business and make me pay you revenue if I want to continue it. It is this process of gaining control of all the means of livelihood, and taking toll of the fruits of all men's industry, that seems to many to be the main occupation of the capitalist at present. After the war, a cotton-mill valued by its owners at three and a half millions was bought by a syndicate for five millions. Those who work that mill will in future have to pay interest on the extra million and a half. One reads of an American millionaire keeping a staff of experts to advise him on one point, the new businesses in which his yearly revenues are to be invested and which are to pay him tribute for the future. Leo XIII speaks of "the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the poor a yoke little better than that of slavery itself." This party "holds in its grasp the whole of labor and trade; manipulates for its own benefit and its own purposes all the sources of supply." His remedy is "to induce as many as possible of the humbler classes to become owners".[15]

[15] *The Pope and the People*, pp. 179, 208.

I mention this prevalent misuse of capital only to distinguish it from that lawful and beneficent use of capital which justifies the taking of interest, the using your capital to increase or maintain the wealth of the nation. Many of course contend in this as in other things that the abuse is the inevitable result of the use, and therefore they work for the abolition of the capitalist system.

Even the beneficent use of capital raises another difficulty which should not be passed by. You use your money to sink a pit, thereby bringing yearly wealth to a whole village. It is right that you should receive a yearly share of that wealth. But for how long? If it is to be for ever, see what follows. After you, many others will have to put new capital into the mine for repairs and renewals and extension; and they too will claim their yearly interest. Soon the position will be that those who work the mine are not enriched by your capital but impoverished by paying interest on it. And if the process goes on indefinitely, its result will be the same as the process of enslavement last spoken of; the industry will have to pay an ever-growing toll of interest to the capitalists.

If you suggest that the repairs and renewals ought not to need new capital but should be met from the yearly revenue, you seem to touch the root of the matter. For you imply that part of the interest you have drawn each year ought really to have been not paid to you but spent on upkeep; and your share of interest should have been less by that amount. But instead of thus leaving it to meet wear and tear, you drew it out, and then put it in again as new capital; and in future you will expect interest on it as well as the usual excessive rate of interest on your old capital.

But in spite of these and all other possible misuses and mismanagements of capital, the fact remains that capital rightly used is a necessary and powerful instrument for increasing prosperity. He who applies his capital to this purpose has a right to share in the prosperity he helps to produce. If the nation's wealth grows, his wealth too should grow; if the nation's is maintained, his should be maintained. Agreements made for this purpose, for employing his money to produce wealth and giving him an annual share of that wealth.

seem to be the agreements spoken of by Benedict XIV;[16] not real loans, *diversae prorsus naturae a mutui natura contractus,* but contracts for putting out and investing money, *pecuniam recte collocari et impendi,* to get interest, *sive ad proventus sibi annuos conquirendos*; or dividends, *sive etiam ad licitam mercaturam et negotiationem exercendam honestaque indidem lucra percipienda.*

J. B. McLAUGHLIN, O.S.B.

Carlisle, England.

THE CANTICLE OF ZACHARY.

Luke 1:67-79.

THE Canticle of Zachary, first sung in the Judean hills at the dawning of the Messianic era, has been consecrated as the matin hymn in the liturgy of the Church. Its six distichs, whilst not emphasizing the Person of the Messias, suggest the Incarnate Presence already upon earth. We realize the background of Our Lady's Visitation, though more probably she was not there to hear. The chief thoughts and phrasing of the Benedictus largely parallel Mary's Magnificat. The following transcription adheres in the main to Père Lagrange's arrangement of the text.

Blest be the Lord, the God of Israel,
because He is about to work the redemption of His people,
And hath raised unto us a horn of salvation
from out the House of David, His Servant—

(As He promised by the mouth of the Holy Ones,
His prophets that were of old;
To save us from our enemies,
from the hand of all that hate us,

To carry out His mercy shown our forbears,
being mindful of His sacred Covenant.
The oath which He had sworn
unto Abraham, our father)—

[16] Loc. cit., § 3. 3.

So that [now] being freed from fear
and delivered from the hand of our enemies,
We might serve in holiness and justice
dwelling in His presence all our days.

. . . . . .

And thou too, O little child,
shalt be called a prophet of the Most High,
For, thou shalt go before the face of the Lord
in order to prepare His paths

By giving notice of the Saviour to His people
unto remission of their sins
Through the mercy of God's own heart
wherewith the Dawn from on high shall visit us.

When, before the ritual of the circumcision of Zachary's and Elizabeth's child, the father's tongue was once more loosed, he gave thanks to God for that deliverance (Luke 1 : 64). And later, probably at the ceremony's close, Zachary, inspired by the Holy Spirit, as had been Elizabeth and Mary previously at the Visitation, burst forth into his own prophetic canticle. But if Our Lady's Magnificat, as befitted a daughter of David, was royal in tone and sentiment and universal in its interpretation of the Messianic advent, Zachary's Benedictus, coming from the mouth of a true scion of the Aaronic priesthood, was eminently sacerdotal in character and looked upon the Saviour's coming more in the particular relation it was intended to bear toward the Jewish people. Of the six strophes of this canticle, four are taken up with Christ's advent as fulfilling the ancient prophecies; to this are added some outlines of the new Messianic Kingdom. The two remaining strophes refer specifically to the precursorial rôle foretold of the child at whose circumcision it was sung.

Blessed be the Lord God of Israel; because He hath visited and wrought the redemption of His people. (*Luke 1: 68*).— Praise and thanksgiving form the opening note of this canticle, as of Mary's; but God is here designated more particularly as Yahweh, the God of Israel. Past tenses here again are most probably used instead of present and future, in order to indicate vividly the realization of what is being prophetically chanted. The Messianic age is at hand: it has already begun.

Now is the inauguration of the new alliance of God with His people, of which He had said by the mouth of Jeremias:

> I will build thee up again, and thou shalt remain built,
> O virgin daughter of Sion!
> Thou shalt again be adorned with thy timbrels,
> and shalt go forth in the dances of them that make merry.
> Thou shalt once more plant vineyards in the
> mountains of Samaria:
> The planters shall plant and shall gather the
> fruit in due season.
> For there shall come a day on which the watchmen
> on Mount Ephraim shall cry:
> "Arise and let us go up to Sion, to the Lord
> our God" . . . .
> He that scattereth Israel will gather him,
> and He will guard him as the shepherd doth his flock.
> For the Lord hath redeemed Jacob
> and delivered him out of the hand of one that was
> mightier than he." (Jer. 31: 4-6, 10-11.)

If, in connexion with this canticle, one assume Mary's presence at the circumcision of the Baptist, Zachary's inspired utterances take on vastly added vividness.

And He hath raised up a horn of salvation to us, in the house of David His servant (69).—"Horn of salvation" is a Hebraism for "a powerful Saviour" or "a Kingdom of Salvation", the Kingdom of Heaven. The allusion is to the great Messianic Psalm "Memento, Domine, David" (Ps. 131: 17):

> "There I will bring forth a horn [king] to David.
> I have prepared a lamp for my Anointed."

The latter half of this distich refers to Christ's precursor, the second Elias whose "word", too, was to "burn like a torch" (Ecclus. 48: 1), as he delivered his warning message to the decadent Jews of his time.

As He spoke by the mouth of His holy prophets, who are from the beginning (70).—Zachary refers to the fulfillment of all ancient prophecies in regard to the coming of the Messias. For, as St. Luke notes in the Acts (3: 24), "all the prophets, from Samuel and afterward, have spoken of these days".

Salvation from our enemies, and from the hand of all that hate us (71).—"Salvation" here stands, by Hebraism, for "Saviour", to parallel the "horn of salvation", the saving King of verse 69.—Israel was expecting freedom from Roman oppression: Zachary, in the Spirit, sees true liberty offered to his nation, and, if they will accept it, a glorious destiny among peoples of the earth. Or again, he may be speaking of the Kingdom of Heaven as already established, and refers to its overcoming its numerous spiritual and temporal foes.

To perform mercy to our fathers; and to remember His holy testament. The oath which he swore to Abraham our father (72-73).—God will now carry to completion the loving-kindness which He has shown to the forefathers of all His spiritual children; this mercy He offers again in fulfilment of His ancient promises, particularly of His covenant with Abraham: "I will bless thee, and I will multiply thy seed as the stars of heaven and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies. And in thy seed shall all the nations of the earth be blessed" (Gen. 22: 17-18). Now God was about to perfect the ancient Covenant in a new Testament, as He had promised by the mouth of Jeremias: "Behold the days shall come, saith the Lord, and I will make a new covenant with the House of Israel, and with the House of Juda: Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void. . . . But this shall be the covenant which I shall make with the House of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their hearts; and I will be their God, and they shall be my people" (Jer. 31: 31-33).—Zachary, then, by inspiration understood that these ancient Messianic prophecies comprehended in their scope not only the descendants by blood of Abraham, but also all the world-scattered children of God.

That He would grant to us that, being delivered from the hand of our enemies, we may serve Him without fear (73-74).—Zachary outlines what results are to be expected from the Messianic advent: not political domination of the world at large, as was the false Jewish impression of his time, but

liberty to serve God, not in Jerusalem's Temple, but "in spirit and in truth. . . . For, God is a spirit, and they that adore Him, must adore Him in spirit and in truth" (John 4: 24). And indeed the New Testament, the universal expansion of the old Covenant, is not to be a Covenant of fear, as was the old, according to the words of St. Paul: "You have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons whereby we cry 'Abba' (Father)".

In holiness and in justice before Him (75).—"Holiness" may refer more particularly to a man's dealings with God; "justice" to his dealings with his fellows. Those who lived under the ancient dispensation, lived not so much in true holiness and justice, as in a kind of foreshadowing of true sanctity, in the "justices of the flesh", as St. Paul has it (Heb. 9: 10). But in the Kingdom of God holiness is not only external, in the observance of forms of purification and rituals of cleanliness, but internal, genuine, of the heart. Under the New Law, as St. Paul again says, "we should live soberly and justly and godly in this world" (Tit. 2: 12).—The genuineness of the new Messianic holiness is emphasized by the phrase "before His face", that is, not alone before men, but also before God "who searcheth the reins and the heart."

All our days (75).—Again Zachary contrasts the ancient with the new. God's favors in the latter, deliverance from enemies, true liberty, spiritual sonship, are not to be temporary gifts, nor are the holiness and righteousness of life to be for a time only, but all these characteristics of the Messianic Kingdom are to last for the duration of the world, and to achieve their perfect consummation in eternity.

And thou, child, shalt be called the prophet of the Highest (76).—Zachary turns now from the consideration of the glories of the future Messianic Kingdom, in apostrophe to his new-born son, and prophetically outlines his particular function as forerunner of the Saviour. He echoes primarily the words of the angel Gabriel announcing the Baptist's birth: "He shall go before Him in the spirit and power of Elias", —as it had been long ago foretold in prophets that a second Elias should immediately precede the coming of the Messias. Thus Malachy: "Behold, I will send you Elias the Converter,

before the great and terrible day of the Lord come" (Mal. 4:5).

For thou shalt go before the face of the Lord to prepare His ways (*76*).—Again Zachary alludes to the prophets: To Isaias: "The voice [shall be heard] of one crying in the desert: 'Prepare ye the way of the Lord; make level in the wilderness the paths of our God" (Is. 40:3); and to Malachy: "Behold, I send my messenger, and he shall prepare my way before my face. And presently the Lord whom ye desire, shall come to His Temple" (Mal. 3:1). The figure of preparing the way is taken from the ancient Oriental custom that, when a monarch visited his realms, a courier should go before him to warn the people that all unsightly objects on the way should be removed.

To give knowledge of salvation to His people unto the remission of their sins (*77*).—The preparation of the Messias' ways was to consist in informing them of the Saviour's coming, that they might have fit dispositions to receive Him, that the obstacles to His grace, sins, might be removed by sincere repentance; that the heart of the nation might, in docile receptivity and submission, be assimilated to the heart of its forbears, as the angel had foretold: "To change the hearts of the children back to that of the fathers, to rouse again in the unbelieving the faith of the just ones of old" (Luke 1:17), to restore the spirit of the ancient tribes of Israel (Ecclus. 48:10), lest Christ's coming should "strike the land with anathema" (Mal. 4:6). For, the restoration of man was to consist primarily in the remission of his guilt, as Isaias said: "Remember these things, O Jacob, and Israel, for thou art my servant: I have blotted out thy iniquities as a cloud, and thy sins as a mist. Return to me, for I have redeemed thee" (Is. 44:22).

Through the bowels of the mercy of our God (*78*).—The Hebrew phrasing here is paralleled in the Epistles. "If there be . . . any consolation in Christ, . . . if any bowels of commiseration, fulfill ye my joy," says St. Paul to the Philippians (2:1); and again to the Colossians: "Put ye on therefore, as the elect of God, . . . the bowels of mercy" (3:12; see also I John 3:17). The meaning is: through the tender, condescending mercy of God, and not through any man's

merits, shall this remission of sins be brought about—as God said by the mouth of Isaias: "Can a woman forget her infant, so as not to have pity on the son of her womb? and, even if she should forget, yet I will not forget thee" (Is. 49: 15).

In which the Orient from on high hath visited us (*78*).—In consequence of His ever-mindful mercy, God has now sent from on high, from Heaven, the Dayspring, to look upon, to visit His people, as He had promised in the prophecy of Malachy: "Unto you that fear my name, the Sun of Justice shall arise" (Mal. 4: 2). Sun, Dayspring, Dawn, Orient are all prophetic designations of the Messias. Thus in Zachary God says: "Behold, I will bring my servant, the Dayspring" (3: 8 see also 6: 12). And Isaias shouts to Israel of the Messianic age: "Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee!" (Is. 60: 1). Thus Christ had been long ago spoken of as "the true light" (John 1: 8), and the Baptist was fittingly to be before Him "a burning and a shining lamp" in whose "light [the Jews] were willing for a time to rejoice" (John 5: 35). But they would not follow his guidance when he gave "testimony of the true light, that all men might believe in Him" (John 1: 7-8).

To enlighten them that sit in darkness and in the shadow of death (*79*).—Again a Messianic text is alluded to, that of Isaias: "The people that walked in darkness have seen a great light; to them that dwelt in the shadow of death, light is arisen" (Is. 9: 2). If, as St. Gregory says, "to sit in the shadow of death, is not to have knowledge of divine love" (IV Moral., c. 17), then truly men of that time were dwellers in darkness, darkness of ignorance, darkness of pride, darkness of misery, in which they groped about, wandering in search of a ray of truth, of light of self-recognition, of brightness of consolation, crying out in the language of Isaias: "Why hast thou allowed us to err, O Lord, from thy ways? Why hast thou suffered us to harden our hearts, that we should not fear thee?" (Is. 63: 17). "We looked for light, and behold darkness,—brightness, and we have walked in obscurity. We have felt for the wall, and like the blind we have groped as if we had no eyes. We have stumbled at noonday as in the night; we have been as dead men in dark sepulchers. . . . We

have looked for truth, and there is none,—for salvation, and it was far from us. For, our iniquities before thee are multiplied, and our sins have borne witness against us. . . . We have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived and uttered from the heart, words of falsehood. And judgment is turned away backwards, and justice hath stood afar off. . . . And truth hath been forgotten" (Is. 59: 11-15). To the Jews of Zachary's generation could most appropriately be applied the words of Baruch: "Thou art defiled with the dead; thou art counted with them that go down into the grave. Thou hast forsaken the fountain of wisdom. . . . Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is the light of eyes and life" (Bar. 3: 11-12, 14). But now was to appear Christ, the "light shining in the darkness, the true light which enlighteneth every man that cometh into this world" (John 1: 5, 9).

To direct our feet in the way of peace (79).—Those who heard Christ appreciatively and took His doctrine to heart could then truly exclaim with the Psalmist: "Thy word has been a lamp to my feet, and a light to my paths" (Ps. 118: 105).—The word "peace" in Hebrew idiom, denotes the possession of all things desirable. This possession is the consequence of right relations with God and one's fellows, as Isaias outlines: "The result of righteousness shall be peace; and the service of justice, quiet and security forever. And my people shall sit in the beauty of peace, and in the tents of confidence, and in the rest of abundance" (Is, 32: 17-18).

J. SIMON, O.S.M.

Caliente, Nevada.

A PARTICULAR JUDGMENT.

LEAVES FROM A MEDICAL CASE BOOK. V.

I.

I MET Father Jackson coming out of the presbytery gate. He stopped me.

"Old Mat is very seedy," he said. "I wish you would come and have a look at him. I fear it may be pneumonia."

We always called him "Old Mat", though that was not his name; neither was he old. His real name was John Matthews and he was well on the right side of forty. But there are some people to whom nicknames seem to attach themselves by a kind of spontaneous congruity, as if their real names were too sober or too ordinary. And in this instance there was a certain oddity and eccentricity in the character which doubtless accounted for the appellation. For to me at any rate John Matthews is always an interesting psychological study, and one moreover in some ways so bizarre that it is with diffidence that I take my pen to write of his case. But I have drawn his character faithfully, only softening here and there its cruder outlines; and if the events recorded in the second part of this story seem incongruous or impossible, I must crave the reader's indulgence. They are here put down as they took place, not as a writer of fiction might color them.

Officially, Mat's position in the parish was that of sacristan; actually he was handy man for anything that wanted doing and that did not demand specially skilled labor. In former days he had been a small tradesman; but, having fallen a victim to tuberculosis, he had retired from business, and settled down in our parish (where he had some acquaintances) to a lighter and no doubt a more congenial occupation. He filled his post with great efficiency, spending much time and energy in keeping the church spotlessly clean, though it must be admitted, sometimes with more zeal than judgment. Going into church one day I found him polishing the handle of the outer door.

"That reminds me, Mat," I said. "Your habit of rubbing up the benches with linseed oil is all very well, but it fails to give satisfaction in certain quarters. I overheard Miss Willcox telling someone after Mass that it had ruined her new frock."

But Mat evinced not the slightest contrition.

"And a very good thing for her, then; that's all I say. Some trifle she gave to the new organ fund, and I daresay five guineas for her frock. Sin of vanity, I call it."

And I knew that any further argument would be perfectly useless.

Mat was married, and it is to be feared he had been repenting ever since. His wife was a shrew that had never

been tamed; and her husband was not the man to tame her. She (as the saying goes) "wore the breeches", and Mat purchased peace by submission. His was a character marked by impulsiveness, generosity, high spirits, and a kind of childishness which showed itself in a fondness for practical jokes at the expense of anyone who might serve his purpose. In addition to this his conscience was undoubtedly on the side of laxity, a fact which often gave Father Jackson some trouble in dealing with him. He was an adept at prevarication; and would make an ostensibly true statement *clara voce* and then finish with a reservation *toto secreto*, which completely altered its import, doubtless to his own satisfaction, but scarcely to that of his hearer. But the priest recognized that his mad escapades were largely due to reaction from the repression of the home atmosphere, where his wife, a woman of cold and selfish nature, ruled with but little regard to her partner's interests and tastes. A strong-willed man would have dealt with the domestic situation; the weak one went under, and took revenge upon the world, although, in justice to him be it said, always good-humoredly. And in the one or two instances where it might appear to be otherwise, the fault was undoubtedly thoughtlessness rather than malice. So Mat was treated leniently and allowances made; nevertheless there were times when a less considerate priest might have found his patience decidedly strained. On one occasion toward the end of Lent Father Jackson had remarked that he wished the resources of the parish were larger so that something more might be done in the way of Holy Week services, and Mat stroked his chin thoughtfully and said nothing. The priest knew that action well, but he thought that in this instance it could hardly be taken in an ominous sense. An event however which took place a few days afterward made him alter his opinion. Finding Mat in church he took him into the sacristy and shut the door.

"Now, Mat," he said, endeavoring to be stern and failing signally, "what's all this?"

"What's the matter, Father," said Mat, with admirably feigned astonishment.

"You know well enough. Five women—no less than five, if you please—have been to me to-day one after the other,

everyone with the same tale that you told her I intended to have the *Mandatum* this year, and that I had selected her as a—a subject for the ceremony. Now what do you mean—"

"Sure, Father," said the unabashed sacristan, "didn't I hear you say the Holy Week services wanted brightening up? And I thought that—"

"No doubt. But as it is, you will just go round and tell these good people that you have been making game of them, and you may as well set about it at once."

But Mat was quick-witted enough to spot the situation and he knew his rector.

"Ah! no," he said with a sly wink. "I'll just tell them that there has been a little mistake and that you have altered your mind. Poor things, I guess they are feeling a bit fluttery, and that will smooth them down nicely and make them feel pleasant again."

It was impossible to be angry with Mat and the affair ended with a laugh on both sides and a warning from the priest (which he knew very well would bear little fruit) that this sort of thing must not occur again.

Mat was a born actor and in earlier days had played a successful part on amateur boards; and he made use of his skill in this direction more than once in carrying out his schemes. It happened that Father Jackson having been taken suddenly ill, a priest was telegraphed for, and by some oversight another was summoned at the same time to supply for the weekend. The housekeeper therefore found herself saddled with two guests instead of one, and that without notice and in addition to an invalid. As these Reverend Fathers were having tea in the sitting-room and doubtless discussing the allocation of the Sunday duty, the bell rang. Mrs. Buxton was not in the most placid of tempers. She opened the front door with a rush, and a sharp sentence ready on her tongue to be used if necessary. She beheld a clerical figure with overcoat open, displaying a Roman collar and cassock; his face was obscured by the shadow of his hat cast by the fanlight over the door. A pleasant and refined voice greeted her.

"Oh!—I am Father McGuire from the Seminary. Father Rector sent me in answer to your wire. How is Father Jackson?"

Mrs. Buxton choked down her wrath.

"Er—come in, Father," she said with very suppressed cordiality.

The figure moved slowly up the steps, looking down to unbutton his glove as he did so. He had arrived at the top step when he suddenly looked up, pulled off his hat and, thrusting his face close up to her, put out his tongue; then turning round he gathered up his skirts and scuttled away into the darkness.

This was innocent enough, though there was another occasion on which Mat's fondness for dressing up might easily have led to scandal. The appointment of a new Anglican vicar in the town gave him an opportunity for an adventure thoroughly to his taste, all the more so as there was a decided element of risk in it. It was on the evening of the first day of the new vicar's residence that Father Jackson returning home after dusk was about to enter the presbytery when a lady came hurriedly across the road and accosted him.

"Father Jackson?" she said inquiringly.

He raised his hat.

"I am Miss Featherstone, of Marfold," she went on. "Can I speak to you a moment?"

"Oh! certainly—please come in."

He could not help feeling the situation a little unwelcome; he knew the lady by repute as a very bigoted Protestant, and wondered what could be her errand. Her voice too was not prepossessing—"old maid of the strong-minded type" was the impression conveyed to him. He noticed she carried an umbrella and a reticule, and that her face was covered with a figured veil. His first impression, however, changed to one of unbounded astonishment, for no sooner was his visitor ushered into the hall than she promptly sat down on the stairs, tore off her veil, hat, and a wig of grey hair, and threw them across the floor.

"Done you, Father!" came a well-known voice and "Miss Featherstone" was no more. John Matthews, openly confessed, rolled from side to side convulsed with boisterous laughter. Father Jackson stared at him a moment quite speechless.

"You—you scoundrel!" he exclaimed, "how dare you act the fool like this? What have you been doing?"

But Mat was too exhausted to speak. He opened the reticule and took out a small handkerchief trimmed with lace. The sight of it sent him off again.

"You idiot!" said the priest, "stop that giggling at once and come in here."

Mat followed into the sitting-room and sat down. He took off his gloves, laid his umbrella and bag on the table and wiped the tears from his face with the lace-edged handkerchief.

"I've been to see the Vicar," he said as soon as he could speak.

Father Jackson gasped. "*What*? Do you mean to say you called on him like—like that, and—"

"No," said Mat, "not good enough. I've been to Evensong in the parish church."

The priest heaved a sigh involuntarily.

"Go on," he said. "Anything else?"

"Yes, Father, lots else. I came in late just as the old boy was saying the collect for light, and I thought to myself—'you'll want some more light than these oil lamps to spot me,' and he did. I gave a little bob to the piece of furniture in the chancel and just dropped into a pew and smelt my gloves for a minute. Then I waited about till he came out of the vestry and up I went to him. I reckon I can play a woman's part as well as any man and I played Miss Featherstone for all I was worth. I told him how nice it was to have all the High Church stuff, candles and that, and how I hoped he wouldn't alter anything. And I said it was high time we had a high celebration instead of Matins, fully choral you know, and all that kind of thing, and he hummed and ha'ad a bit over that and said he thought perhaps a little later on—and so I said, 'Well, we must think it over, Vicar,' and then I told him I was always at home Thursdays, which the old cat never is by the way and—"

"I suppose you know what you've done?" said the priest. "You have probably made no end of mischief. Miss Featherstone is a bigoted Evangelical and hates High Church ways, and now of course he will call on her and there will be a scene. Besides, what's the good of it all, man, when you've done it?"

"Just a lark," said Mat evasively. "I heard you say the other day that you had never met the lady and that made me think of her, I suppose. Anyhow I had the old buffer on toast lovely."

"So it seems," said Father Jackson. "But it's a risky game, Mat, and don't ever be playing this sort of foolery again. It beats me how you managed to deceive him, though I must say you dressed the part to perfection. Where did you get your clothes?"

"The Missus," said Mat, "she's away. And some old props I had by. But if you come to that, Father, it strikes me I deceived someone else too!"

Father Jackson, who was blessed with a sense of humor, quite appreciated this retort.

"Yes, that's true enough," he said laughing. "And I suppose you will be telling everyone how you had your parish priest 'on toast' too. Now run away, Mat, and get changed —you have no idea what a guy you look in those things."

"Guess that's what I want to look," he said. "If you ever meet the old girl, Father, you will remember that."

Mat gathered up his belongings and departed, but he could not resist a parting shot. A minute or two afterward the door opened again and "Miss Featherstone" rehabilitated put in her appearance.

"Er—*good* afternoon, Father Jackson—"

The priest jumped up.

"Go a—" But Mat was gone.

Some little time afterward when he told me about this adventure I hazarded a conjecture.

"As it happens," I said, "Miss Featherstone is very like his wife both in manner and appearance. She is a refined edition of Mrs. Matthews."

"Oh!" said the priest, "is that so? Then you mean that he was really having a fling at his wife all the time, by a kind of substitution?"

"It is possible. But you will admit I presume that Mat is not the kind of man to analyze his motives very carefully?"

"He is not, no. But the dominant motive is probably the pure devilry of the thing, having the 'old buffer on toast', as he put it. Wherein lies a fling at his Anglican days too,

I expect. He is a queer piece of humanity and I wish sometimes I could mould him to a more sober shape. But if I did he might go to the devil as likely as not. It is better as it is."

This was the man whom I was called upon to attend in what proved to be a fatal illness. I found it was pneumonia, as Father Jackson had suspected, and this upon the top of an already damaged lung and an enfeebled constitution was of very grave import. Mat was accordingly anointed, but his time was come. He died three days later, after a rather prolonged agony and with some delirium toward the end. There was a circumstance too about his death which added tragedy to it—he died without the one person who should have been there to nurse him. His wife had gone away some little time before, but beyond this fact there was nothing to be discovered. Mat gave an address which turned out to be useless, and though ultimately a message reached her she did not arrive till after all was over. The room in which he died was situated over the sacristy. This curious arrangement was due to the fact that the presbytery had originally been built on to the church, and subsequently pulled down all but two rooms and an entrance hall beneath, the removal of which would have involved destruction of the sacristy. These rooms were tenanted by the Matthews during the latter part of their stay in the parish.

Father Jackson remained with him to the last. Just before midnight Mat rallied a little and looked about him. His eyes wandered round the room and then came to rest on the priest's face.

"Don't—go—Father—hold—my hand," he whispered.

The priest took it and felt a faint return of his grip. The fingers of the other hand played feebly with the crucifix on the coverlet. The voice came again more faintly.

"Don't—leave—go—"

He felt the grasp relax and saw the head fall back upon the pillow. Mat had played his part upon this world's stage.

II.

Father Jackson paused on the predella before coming down for the preparation.

"This Mass," he said, "is for the repose of the soul of John Matthews who died last night at five minutes to twelve."

It was known that Mat was dying, so the news of the end did not come as a surprise. But there was probably no one who did not hear it with regret and who would not miss the familiar face and quaint ways of the eccentric sacristan, even among those who had been victims of his pleasantry.

He found his thanksgiving very distracted that morning. Old scenes came up from the memory one after another in rapid succession, Mat scrubbing the floor or polishing the altar rails —a scene too where he had answered the Rosary in a feigned voice to such an extent that he had to be peremptorily told to stop; but it was unintentional doubtless, imitation being a kind of second nature to him. And then Mat sitting on the stairs dressed up—well, well, eight hours ago all these things had been summed up in one pregnant moment of judgment. And as to that, Mat had made a good death—yes, well, on the whole he thought he might say yes—but he had known better. Still, the congregation would be charitable.

He rose and passed out through the sacristy. He had opened the door leading to the hall and was about to close it after him when he heard a sound that brought him to a dead stop.

"Won't you come up, Father?"

The voice was low but perfectly clear and distinct. He stood there with one hand on the door knob and the other slightly stretched out in front of him. The only thing that moved in him was his heart, which began to race in a violent tumult.

Again came the voice, this time a little louder.

"Won't you come up, Father?"

The priest took the stairs in flying leaps. He stopped in the doorway. That face in the bed—it was no mask of death; but there looked out from the eyes a living soul. Besides, it had spoken.

"Won't you sit down, Father? I want to tell you something."

Father Jackson moved slowly toward the bed and put his hand on the back of the chair. He stood there looking at Mat, unable to speak. But Mat was perfectly calm and composed. He pulled himself up in bed a little.

"I've been judged, Father," he said.

The priest sat down on the chair with a bump.

"You've been *what*?"

"I've been judged, Father. I saw our Lord—"

"Stop! You—you lost consciousness last night at five minutes to twelve. I was holding your hand. What happened then?"

"I died," said Mat simply.

Father Jackson put his hands between his knees and bent forward.

"Yes—go on."

"I died," repeated Mat. "And then I saw our Lord sitting in a great carved oak chair. It was in the middle of the room just—"

"What room?"

"This room, Father. It was just about in the middle between the bed and the door. It was a chair with a high back and carved knobs on the top. And I felt very frightened—"

"Where were you?"

"I was kneeling just in front of Him, Father. I felt very frightened at first, but—"

"You mean you were no longer in the bed?"

"My body was in the bed, Father, but I was kneeling outside upon the floor—"

"Stop! You couldn't kneel without a body. How were you—I mean, explain how—"

"I can't explain, Father. I knew my body was in the bed—but it wasn't me somehow, you understand? You see I wasn't in my body at all, I was outside."

"Ah! you thought your soul had left your body, and then you saw the body on the bed left behind. That is what you mean?"

"No, Father. I did not see my body at all. I just knew it was there."

Mat was evidently at his limit of description. The priest saw it was no use pressing him further in that direction.

"Yes," he said, "and did our Lord say anything to you?"

"Yes, Father. He said—'John, your time is not come. I shall not judge you now. You must go back for a few months and try and do better. And you must go to Mass and Communion more often'."

Father Jackson felt an icy cold trickle down his back. He put the next question with an effort.

"What else did He say?"

"Then He took my hand in His and held it a long time. And then I was not frightened any more but just felt quiet and happy."

"Yes—yes, but what else did He say to you?"

Mat made no answer. The priest looked up at him.

"Did He say anything else, Mat?"

"Yes, Father, but—"

"You mean you have forgotten it?"

"No, Father."

"Ah! you mean you would rather not tell me?"

Mat cast his eyes down and began fingering the bed quilt.

"I understand. Then after our Lord had finished speaking what happened?"

"There was a curtain behind the chair where our Lord was sitting. It was all across the room, and it was on rings on a pole. It was a dark olive-green curtain with a pattern on it. And when our Lord had finished speaking and He had held my hand for a time the curtain parted in the middle and ran back each way. And then everything disappeared—into darkness."

Father Jackson looked up with a start.

"And then you woke up?"

"No, Father. I knew I was alive again and lying on this bed. I knew I had come back—as our Lord had told me."

There was a long pause. The priest searched for a suitable question.

"Yes," he said, "and then—then you saw the room again?"

"No, Father. I saw nothing—it was all dark. But I heard a sound far away, deep down below, somewhere. It was like a gong—one stroke—and it seemed as if it was half

a mile away. And then I heard another sound, a little louder, like—like those little bells on dogs' collars—it came several times—"

"Ah!" said Father Jackson, "you heard the *Hanc igitur* gong and the sacring bell. Yes, and then—?"

"Then I moved my hands a little, and then I lay still a bit. And then I felt the light on my eyes, and I opened them and there was the room just as it was last night when I died. And then I pulled myself up in bed a little. And then I heard you open the hall door."

Father Jackson drew a long breath.

"Well, Mat—" he said, and stopped.

"Yes, Father, and please can I have some breakfast?"

This simple request pulled the priest up into reality with a jump.

"Oh!—er, yes, of course—I will see about it."

He stopped again and looked at Mat. Then he made a kind of statement to himself that his sacristan was really alive. What had gone before seemed like a dream. Of course he had not actually died but— At any rate here was the immediate problem to consider—he wondered if Mrs. Buxton— He turned to leave the room and then turned back and put a question.

"What would you like—there is some bacon, I think—"

"It's Friday," said Mat composedly.

"The first thing I want to know," said Father Jackson, "is what has happened to his lungs?"

"The condition is that after the natural crisis," I replied. "The consolidation of the lung remains of course; it always does after the temperature has fallen; and he must stay in bed until it has cleared up."

"Very good. Now the next point—what about the fact of death?"

"You must answer that, Father; you saw him die, I did not. But I can testify to the fact that the man was *in articulo* at eleven o'clock, and humanly speaking past all hope. He had a severe pneumonia, an old tuberculous lung, and no sort of constitution to fight with. And the last sacraments had no effect on the course of the disease."

"That's true," he said, "and if you ask me if Mat died at midnight I should just say yes and have done with it. Or rather, and here's the bother, we should be just beginning with it. For it is allowed to a priest to give the sacraments *sub con.* to a person apparently dead, which means of course that the soul is in the body for a time afterward. How long afterward? No one knows."

"And in this case latent life would not be likely to remain long. Three hours I should say would be the utmost limit. But I have no experience of people who die and then come back again and calmly tell us that they have been judged."

"Neither have I. I have never met anything of this description before. Frankly, Doctor, when Mat said he had been judged, I felt as queer as ever I did in my life, though I tried to hide it and turn him from his assertion if possible. But as you have heard, he stuck to his point all through—he had died, been judged (or rather, strictly speaking, told that he would be really judged a few months hence), and been allowed to return to life again. To me it is all as unlike a dream as possible; it is too coherent and well memorized; and he obviously could not have invented it, or embroidered on a dream for the sake of effect."

"And yet," I said, "the description of the scene is so curious, the arm chair, the curtain—it all seems so utterly unsupernatural somehow, almost sordid."

"I know it does. But to my mind that is a great point in favor of the genuineness of the whole thing. After all, what sort of vision would you expect Mat to have? A glorious one, a rapture, an ecstasy? I think not. Is he the sort of Catholic to be favored with a vision of a high order? I should say without any breach of charity, decidedly not. He had what was necessary for him, that is all; and I suppose we can easily form our own opinion as to the purpose."

"And the curtain?" I asked.

"I should say the curtain has some symbolical meaning which we cannot know; possibly he does not know himself. It may be that it signifies that the life closed should be reopened again. You can take that if you like as an attempt at a solution."

"Then it was closed, you think? I mean he was out of the body—"

"Ask me another! See—I ask you one. What did he die of, I mean proximately? What was the last act in the drama?"

"Syncope, undoubtedly."

"And what could set the heart going again?"

"Nothing, in this case, save an operation of grace. No restoratives have been used and the bodily resources have all been used up. The end is the result of overwhelming odds—the triumph of the disease."

"So you mean to say that everything is in favor of the simple and obvious explanation—the man died? Yes, well, there are points in the vision that are in favor of that. Mat's idea about his body, and our Lord's words—'You must go back'—all tend in that direction. But that is as far as we are going to get. What matters of course is the fruit of it all, and that we shall see. I venture to prophesy that what little life remains to him will be very different from the past."

Father Jackson's words came true. Mat lingered on, but he never recovered his former health. He broke up rapidly, as indeed was to be expected, and was able to do little or nothing of an active kind. He pottered about the church and attended to a few light matters here and there, but the old life was gone. The old Mat with his practical jokes, his quick wit, and his clever imitations was a thing of the past. Mrs. Matthews too was evidently chastened and endeavored to make her husband's last days happier, or perhaps happy for the first time. He was at Mass nearly every day until just before the end. It came about three months afterward; and John Matthews died of his disease—finally, this time. May he rest in peace!

"LUKE."

Analecta.

S. CONGREGATIO CONSISTORIALIS.

I.

AD EM.MOS ARCHIEPISCOPOS BOSTONENSEM ET PHILADELPHIENSEM ALIOSQUE REV.MOS ARCHIEPISCOPOS, EPISCOPOS ET ORDINARIOS IN FOEDERATIS STATIBUS AMERICAE: LITTERAE DE VISITATIONE APOSTOLICA MOX FUTURA.

Cum Ssmus Dominus Noster Pius Pp. XI his diebus decreverit ut visitatio apostolica fiat in dioecesibus et Ecclesiis Statuum Foederatorum Americae, de mandato eiusdem Sanctitatis Suae, pro meo munere, hoc propero omnibus Ordinariis dictae regionis nunciare. Haec cura Sanctitatis Suae erga Americae Ecclesias apprime grata omnibus evadere debet, eo quod ostendit quanto studio et amore Summus Pontifex oculos intendat in hanc catholicae Ecclesiae partem, quae adeo insignis est et in dies magis floret, ut idcirco maiore quotidie studio sit excolenda: sed vel magis grata erit cum ad hoc Visitatoris Apostolici munus Sanctitas Sua elegerit Suum Delegatum R. P. D. Ioannem Bonzano, Archiepiscopum Melitenensem, qui diuturna commoratione, rerum et personarum cognitione, animi rectitudine et in hanc rempublicam amore, notus et acceptus prae alio quolibet censendus est. Supervacaneum itaque esse videtur ipsum singulis Ordinariis commendare, quo facilius et expeditius ministerium suum adimplere valeat.

Omnia praeterea fausta ac felicia in Domino ominatus, impenso animo adprecor ut in novum et insigne rei religiosae augmentum haec visitatio cedat.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 14 iunii 1922.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

II.

Toletana in America-Clevelandensis: de finium commutatione decretum.

Cum Rmus Episcopus Toletanus in America, assentiente Episcopo Clevelandensi, ab Apostolica Sede postulaverit, ut tres comitatus vulgo nuncupati *Erie, Huron* et *Richland* ad dioecesim Clevelandensem pertinentes ab eadem dioecesi dismembrarentur et memoratae dioecesi Toletanae unirentur, SS. D. N. Pius PP. XI, id in bonum incolarum illorum locorum cessurum cernens atque attento favorabili voto R. P. D. Ioannis Bonzano, Archiepiscopi titularis Melitenensis et Delegati Apostolici; suppleto, quatenus opus sit, quorum intersit vel sua interesse praesumant, consensu, preces benigne excipiens, hoc Consistoriali decreto, perinde valituro ac si Apostolicae sub plumbo Litterae desuper expeditae fuerint, praefatos comitatus *Erie, Huron* et *Richland*, cum omnibus et singulis paroeciis et fidelibus ibi exsistentibus, a dioecesi Clevelandensi separat et dioecesi Toletanae in America coniungit et unit.

Ad haec exsecutioni mandanda Sanctitas Sua deputare dignata est laudatum R. P. D. Ioannem Bonzano, cui facultates omnes ad id necessarias et opportunas tribuit, etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum: facto eidem onere mittendi intra sex menses ad hanc Sacram Congregationem authenticum exemplar peractae exsecutionis.

Contrariis quibusvis minime obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 12 iunii 1922.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

SACRA POENITENTIARIA APOSTOLICA.

CIRCA INDULGENTIAS APOSTOLICAS, EAS NEMPE QUAS DIE 17 FEBRUARII 1922 SS.MUS D. N. PIUS PP. XI LARGIRI DIGNATUS EST.

In canone 933 praescribitur uno eodemque opere, cui ex variis titulis Indulgentiae adnexae sint, non posse plures acquiri Indulgentias, "nisi aliud expresse cautum fuerit". Cum autem Indulgentiis Apostolicis a Ssmo D. N. Pio Pp. XI die 17 februarii 1922 benigne impertitis praemittantur quaedam monita, quibus sub n. 4° edicitur, ex expressa declaratione eiusdem Ssmi Domini nostri, per Apostolicarum Indulgentiarum concessionem nullatenus derogari Indulgentiis a Summis Pontificibus iam alias concessis pro precibus, piis exercitiis vel operibus ibi recensitis; humillime quaeritur utrum per huiusmodi declarationem reipsa cautum sit, ad normam postremi incisi citati canonis 933, ut uno eodemque ex operibus in elencho Indulgentiarum Apostolicarum recensitis plures Indulgentiae respective acquiri possint?

S. Poenitentiaria Apostolica ad propositum dubium, die 9 maii 1922, respondendum censuit: *Affirmative, facto verbo cum Sanctissimo.*

Quod responsum, ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 2 iunii praedicti anni, Ssmo D. N. Pio Pp. XI relatum, eadem Sanctitas Sua benigne confirmavit, ac publici iuris fieri iussit.

Datum Romae, in Sacra Poenitentiaria Apostolica, die 14 iunii, anno 1922.

O. CARD. GIORGI, *Poenit. Maior.*

L. * S.

S. Fagiolo, *S. P. Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

I.

CIRCA CONSUETUDINEM EXIGENDI TAXAM PRO EXPLORATIONE VOLUNTATIS ADMITTENDARUM AD HABITUM ET PROFESSIONEM IN RELIGIONIBUS MULIERUM.

Ordinarius dioecesis *N.*, exposuit Sacrae Congregationi de Religiosis, quod "consuetudo forsan immemorabilis huius

dioecesis *N.*, et supra 400 annorum memoriam comprobata, tenuit semper taxationes aliquas pro canonica voluntatis religiosarum exploratione ab earundem exigere communitatibus."

Afferebat insuper rationes propter quas talis consuetudo ipsi videbatur confirmanda, praecipue quod in praesenti ex Codicis praescripto non bis uti antea, sed ter praestanda est exploratio; quod cum Ordinarius in pluribus occupatus personaliter eam explere nequeat, alium sacerdotem delegare cogatur: " ad haec tamen Episcopus non habet unde arduum laborem, dignissimum mercede, istius sacerdotis, remunerare possit ".

Sacra Congregatio, praerequisito voto duorum Consultorum, rem detulit ad plenarium coetum Emorum Patrum per subsequens dubium: "An consuetudo exigendi taxam pro exploratione voluntatis Religiosarum sustineatur in casu ".

Porro Emi Patres in Generali Congregatione habita ad Vaticanum die 18 martii huius anni, omnibus perpensis, respondendum censuerunt: *Negative.*

Facta autem de praedictis relatione SSmo Domino Nostro Pio div. Prov. Pp. XI ab infrascripto P. Ab. Secretario S. Congregationis in audientia diei 20 martii 1922, Sanctitas Sua Emorum Patrum resolutionem approbare dignata est.

MAURUS M. SERAFINI, Ab. O. S. B., *Secretarius.*

II.

POSTULATUM CIRCA NUMISMA SUBSTITUENDUM PARVO HABITUI SEU SCAPULARI PRO TERTIO ORDINE S. FRANCISCI ET ALIIS.

Cum pluries petitum fuerit ut, attentis praesertim quarumdam regionum exigentiis, in commoditatem christifidelium Tertio Ordini saeculari Sancti Francisci et aliis nomen dare cupientium, facultas fieret commutandi parvum habitum seu scapulare eorumdem Tertiorum Ordinum in numisma ex aere confectum, piam aliquam imaginem proferens, cum omnibus iuribus, indulgentiis et privilegiis parvo habitui adnexis, haec Sacra Congregatio Negotiis Religiosorum Sodalium praeposita, re maturo examini subiecta, opportunum duxit Sanctissimo Domino Nostro Pio Div. Prov. PP. XI supplicare, ut auctoritate Apostolica dignaretur decernere quid agendum esset in casu.

Porro Sanctitas Sua, in Audientia concessa die 20 martii 1922 Rmo P. D. Secretario huius Sacrae Congregationis, omnibus perpensis, quoad expetitae facultatis concessionem annuendum haud esse censuit.

Considerans tamen quae Leo XIII fel. rec., in cap. III, § 6, Regulae Tertii Ordinis saecularis Sancti Francisci sancivit, scilicet: "Si qua huius capita legis quemquam servare causa gravis et iusta prohibeat, eum ex parte lege solvi, eademve capita commutari prudenter liceat. Cuius rei Praefecti Ordinarii Franciscalium et Primi Ordinis et Tertii, item Visitatoribus, facultas potestasque sit", voluit ut Superiores Tertii Ordinis saecularis Sancti Francisci, quoad Tertiarios suos, ea potestate utantur in singulis casibus, iusta gravique accedente causa, ad supramemoratam commutationem elargiendam.

Revocavit insuper, prout praesentis declarationis tenore revocat, quamlibet facultatem commutandi habitum cuiuscumque Tertii Ordinis saecularis in numisma, sive per Rescriptum sive per ipsam personam Summorum Pontificum in scriptis aut vivae vocis oraculo impertitam.

Contrariis non obstantibus quibuslibet.

Datum Romae, ex Secretaria Sacrae Congregationis Negotiis Religiosorum Sodalium praepositae, die 25 martii 1922.

TH. CARD. VALFRÉ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DE EVANGELIIS STRICTE PROPRIIS IN FINE MISSAE LEGENDIS.

Expostulatum est a Sacra Rituum Congregatione: "Quaenam sint in Missali Romano, editionis typicae, Evangelia stricte propria in fine Missae legenda, iuxta novas eiusdem Missalis Rubricas Generales (tit. IX, n. 3)".[1]

[1] *Additiones et variationes in Rubricis Missalis,* IX, "De Evangelio in fine Missae", "3. Denique, si nullum Dominicae, Feriae, Vigiliae, aut alicuius ex Octavis supra, num. I, recensitis, Evangelium in fine Missae fuerit legendum, dicitur ultimum Evangelium Missae sive Officii, primo loco inter cetera quae Evangelium *stricte proprium* (et non appropriatum, vel ex aliquo Communi assignatum, vel per Octavam e Festo repetitum) habeant, commemorati".

Et Sacra eadem Congregatio, audito specialis Commissionis suffragio, omnibus accurate perpensis, ita respondendum censuit:

I. Evangelia stricte propria habent sequentes Missae de Mysteriis, Festis seu Personis quae insigni dignitate pollent; nempe:

(*a*) *Domini*, excepta Missa Dedicationis Ecclesiae, cum Evangelio: *Ingressus Iesus*;

(*b*) *B. Mariae Virginis*, excepta Missa Assumptionis ipsius B. M. V., cum Evangelio: *Intravit Iesus in quoddam castellum;*

(*c*) sanctorum Archangelorum et Angelorum Custodum;

(*d*) sancti Ioannis Baptistae et sancti Ioseph, Sponsi B. M. V.;

(*e*) sanctorum XII Apostolorum.

II. Item Evangelia stricte propria exhibent Missae Ss. Innocentium Mm., S. Mariae Magdalenae Poenitentis., S. Marthae Virg., Commemoratio Omnium SS. Summorum Pontificum atque omnes Missae votivae quae in ipso Missali primo loco exstant; non vero Missae votivae *ad diversa* quae incipiunt a Missa *pro eligendo Summo Pontifice*, etc.

Atque ita rescripsit, declaravit ac decrevit. Die 29 aprilis 1922.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

CIRCA MISSAS DE REQUIE IN TRANSLATIONE CADAVERIS OLIM HUMATI.

Expostulatum est a Sacrorum Rituum Congregatione:

"Utrum Missa *de Requie*, quae celebratur in translatione cadaveris iam humati in definitivam sepulturam, gaudeat privilegiis Missae exsequialis *ut in die obitus seu depositionis*, quamvis exsequiale funus peractum fuerit occasione praecedentis sepulturae".

Sacra porro Rituum Congregatio, audito specialis Commissionis suffragio, respondendum censuit: *Negative*, sed ad casum propositum eadem Sacra Congregatio extendit privilegia con-

tenta in novis Rubricis Missalis tit. III, *de Missis defunctorum*, n. 6.

Atque ita rescripsit, declaravit et indulsit. Die 16 iunii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DAMNATUR QUODDAM OPUS R. P. NIVARDI SCHLÖGL ORDINIS CISTERCIENSIUM.

Feria IV, die 17 maii 1922.

In generali consessu Supremae S. Congregationis S. Officii Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales proscripserunt, damnarunt atque in Indicem librorum prohibitorum inserendum mandarunt opus cui titulus: *Die heiligen Schriften des Alten Bundes*, von Dr. Nivard Schlögl, O. Cist., erster Band.

Et insequenti feria V, die 18 eiusdem mensis et anni, Sanctissimus D. N. Pius divina Providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum Patrum resolutionem approbavit, confirmavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 19 maii 1922.

Aloisius Castellano, *Supremae S. C. S. Officii Notarius.*

II.

DAMNANTUR OPERA OMNIA SCRIPTORIS "ANATOLE FRANCE".

Feria IV, die 31 maii 1922

In generali consessu Supremae S. Congregationis Sancti Officii, Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, praehabito DD. Consultorum voto, decreverunt: "Opera omnia auctoris *Anatole France*, ad praescriptum Codicis I. C. can. 1399, 2°, 3°, 6°, 8°, 9°, prohiberi ipso iure, eaque in Indicem Librorum prohibitorum inserenda esse".

Insequenti vero feria v, die 1 iunii eiusdem anni, Sanctissimus D. N. Pius divina providentia Papa XI, in solita audientia R. P. D. Assessori S. Officii impertita, relatam sibi Emorum ac Rmorum Patrum resolutionem approbavit, confirmavit et publici iuris fieri praecepit.

Datum Romae, ex aedibus Sancti Officii, die 2 iunii 1922.

Aloisius Castellano, *Supremae S. C. S. Off. Notarius.*

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

DUBIA SOLUTA IN PLENARIIS COMITIIS EMORUM PATRUM.

De electione et postulatione.

1. Utrum ad normam can. 180 § 1, concurrente postulatione cum electione, si in primo, altero et tertio scrutinio suffragia dividantur inter postulatum et eligibilem, atque nec postulatus duas tertias partes suffragiorum obtinuerit, nec eligibilis maioritatem absolutam, sed relativam tantum, hic valide electus sit.

2. Si plures sint eligibiles, utrum valide electus sit qui inter eos maioritatem obtinuerit relativam.

Resp.: Ad 1^{um} affirmative, seu in tertio scrutinio valide eligi maioritate relativa, excluso postulato.

Ad 2^{um} affirmative, seu inter eligendos valide eligi eum qui obtinuit maioritatem relativam, excluso hoc quoque in casu postulato.

De reservatione dignitatum.

Utrum ad normam can. 396 § 1 Sedi Apostolicae reservetur collatio dignitatum, quae nullam praebendam, nulla emolumenta, aut valde exigua adnexa habeant.

Resp.: Affirmative.

Romae, 1 iulii 1922.

P. CARD. GASPARRI, *Praeses.*

Aloisius Sincero, *Secretarius.*

ROMANA CURIA.

PONTIFICAL APPOINTMENTS.

PROTONOTARIES APOSTOLIC *ad instar participantium.*

9 June: Monsignor Joseph L. N. Campeau, of the Archdiocese of Ottawa.

15 June: Monsignor Gabriel Cloutier, of the Archdiocese of St. Boniface.

18 June: Monsignor Michael Boland, of the Diocese of Duluth.

DOMESTIC PRELATES OF HIS HOLINESS.

23 May: Monsignori Patrick W. Dunne, Thomas P. Bona, Francis A. Purcell, of the Archdiocese of Chicago.

24 May: Monsignori Joseph J. Cunneely, Thomas J. Kernan, Eugene P. Carroll, Joseph H. Meehan, of the Diocese of Newark.

30 May: Monsignor Celestine Mahé, of the Diocese of Alexandria.

8 June: Monsignor Michael J. Brady, of the Diocese of London.

17 June: Monsignor Wilfrid L. Jubinville, of the Archdiocese of St. Boniface.

PRIVY CHAMBERLAINS OF HIS HOLINESS, *soprannumerari.*

18 March: Monsignor Hugh O'Reilly, of the Diocese of Brooklyn.

13 May: Monsignor Eugene S. Burke, of the Diocese of Newark.

1 June: Monsignor William Hawkswell, of the Diocese of Leeds.

17 June: Monsignor Francis Gillow, of the Archdiocese of Liverpool.

KNIGHT OF THE ORDER OF ST. GREGORY THE GREAT, *civil class.*

20 April: Patrick H. Callahan, of the Diocese of Louisville.

12 June: John P. Miller, of the Archdiocese of Oregon City.

PRIVY CHAMBERLAIN OF SWORD AND CAPE, *soprannumerari.*

24 February: Sir Thomas Grattan Esmonde, of the Archdiocese of Dublin.

17 March: John Charles Ogilvie Forbes, of the Diocese of Aberdeen.

7 June: Henry Curties, of the Diocese of Northampton.

HONORARY CHAMBERLAIN OF SWORD AND CAPE, *soprannumerari.*

17 May: Henry Craigen, of the Diocese of Aberdeen.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONSISTORIAL CONGREGATION: 1. announces the appointment by the Holy Father of a Visitor Apostolic to the United States in the person of His Excellency the Apostolic Delegate, the Most Reverend John Bonzano, Archbishop of Melitene; 2. separates the Counties of Erie, Huron and Richland from the Diocese of Cleveland and adds them to the Diocese of Toledo.

S. POENITENTIARIA APOSTOLIC solves a doubt regarding the gaining of Papal Indulgences.

S. CONGREGATION FOR RELIGIOUS: 1. denounces the custom of demanding a fee for examining into the mind and intention of religious who are about to receive the habit or make their profession; 2. announces the refusal of Pope Pius XI of the faculty to substitute a medal for the little habit or scapular of the Third Order secular of St. Francis, and others; moreover, the Holy Father revokes any such faculty already received by rescript or in writing or by word of mouth.

S. CONGREGATION OF RITES: 1. enumerates the Masses which have their own last Gospels; 2. answers a question relating to requiem Masses when a body is exhumed for reburial elsewhere.

SUPREME S. CONGREGATION OF THE HOLY OFFICE proscribes Dr. Nivard Schlögl's *Die heiligen Schriften des Alten Bundes* (erster band); also Anatole France's works.

PONTIFICAL COMMISSION FOR THE AUTHORITATIVE INTERPRETATION OF THE CANONS OF THE CODE settles some difficulties.

ROMAN CURIA officially announces some recent pontifical nominations.

"AMERICA'S CALL TO MISSION WORK".

Throughout the ages of Christianity, as the nations have been gathered within the true fold of Christ, the call first made by our Divine Lord to His Apostles has been renewed: "Go forth and preach the gospel; go and make known to others the divinely-revealed truths; make others sharers in the blessings you have received". This call is now addressed to Catholic America. Now, as ever from the Church's beginning, must the faith of Christ be propagated; now, as ever, ministers of the gospel are required, and now they must come in ever-increasing numbers from our country.

"Go into the whole world and preach to every creature", was Christ's command. It is the field afar that calls us. True it is that there is ample room for the work of evangelization amongst our own unbelieving countrymen. True it is that our own parishes and schools suffer from the scarcity of laborers for the harvest which is ready and ripe. None the less must we leave the work before us, and direct our efforts to where there is greater need. What though we could effect more sensible good here at home! What though the actual results of our labors abroad be discouraging for a time! The ground must be cultivated and the seed sown and nourished before the harvest can be reaped. If neglected, the land would remain, or lapse back into, a desert waste.

What if the Apostles had said: "There is work enough for all of us here in Judæa amongst our own people: let us convert them first and then turn to the gentiles!" What if St. Francis Xavier had said: "Here in Goa I can spend my life in reforming the morals of my countrymen, and in preaching the gospel of Christ to our pagan subjects!" What in that case would have become of the early Christianity of lower India, of Malacca, of the Moluccas, of Japan? No! Our outlook must not be narrow. It must be as catholic, as universal, as the Church's mission. If confined within narrow limits, apostolic zeal will languish. If its vision is unbounded, its ambition unlimited, it will be blessed a hundredfold more abundantly. The work left for God will not be abandoned by God.

To the Catholics of America is the apostolic summons especially applicable in the present day, and to us is it addressed,

and with especial insistence, by Christ's Vicar. During the trying years of the war, our late Holy Father Pope Benedict XV repeatedly appealed to American Catholics to come to the rescue, when the cry for help went up from the abandoned missions of Africa and Asia, and the need of our help is felt more keenly since the war.

We Catholics of America should thank God for this summons to help in the salvation of souls redeemed by the Blood of Christ; we should thank God for our splendid opportunities. We have the faith, the true Catholic faith, solidly based on reason, and not on national tradition or superstition. We have the believing and the practising multitudes, 18,000,000 and more, of whom the Church's pastors can justly be proud; we have the financial resources required for the work of evangelization. Have we the apostolic spirit? Have we zeal for the continuance of the work entrusted to the Apostles, for the propagation of the faith amongst pagans and unbelievers? Emphatically yes! Only in 1908 did we cease to be officially a missionary country, when removed from the jurisdiction of the Congregation of Propaganda, and since that time flourishing missionary societies have sprung into being, to say nothing of the missionaries sent in earlier years to evangelize distant Africa and other fields of labor nearer home.

Nobly did Catholic Belgium and France and Germany fulfill their duty in mission work before the war. By these nations, for the most part, was the evangelization of pagan Africa and Asia carried on, and from them came the financial support for the missions. Now alas! but few of their sons can be spared for this work. Their priesthood, like their whole manhood, has been bled white by the war. Moved by the spirit of patriotism, many of their missionary priests left their fields of labor in distant lands to return to the country which had exiled them, and to lay down their lives for their brethren and their homeland. Others, repatriated by the victors from the mission work in which they were engaged, are not permitted to return thereto, and moreover, new fields of labor in their own country have been thrown open to them. A crisis in mission history has come, and to the Catholics of America the call is made to save the missions for God and the Church. We must send laborers to the vineyard, and we must out of

our affluence supply them with the means needed to carry on the work, the help which Catholic Europe can no longer give.

Yet besides mere numbers and material resources, new methods in missionary work are at times necessary. This is as true in missionary endeavors as it is in business, in government, in education. Even the best methods, when worked along traditional lines, are sure to lead into a rut after a time. Old methods must be cast aside, or be remodeled and adapted to changing circumstances and the changing character of peoples. This is a recognized principle in worldly matters. An older generation will not appreciate the new needs of the age, so a change is necessary and an infusion of new blood; otherwise stagnation will be the result.

As in the world of individuals, so in the world of nations; as in mundane matters, so in ecclesiastical: the necessary adaptation in methods must be made to meet the changed spirit of the times. We are no longer in the ages of faith. The spirit of to-day is the spirit of independence. The modern mind will not accept unquestioned the pious legends of antiquity. Dogmatic assertions will be examined with a scientific, a critical, and unfortunately, too often a captious spirit Here in America all this is realized, and the pastors of souls are guided thereby in proposing the truths of religion to the faithful. True science and verified history are opposed to scientific and historical aberrations. We do not confront the results of modern investigations with exploded pious fables; we do not, as is said of the ostrich, hide our heads in the sands of national traditions when some new discovery raises a menacing front. As a result, our congregations are made up of strong and believing Christians, not of pious women and children.

Our Church in America has not the curse of century-old customs to hold it back in the march of present-day progress, to hinder it in its growth at home and in the spread of the gospel abroad. We have not the curse of the cassock to contend against in our labors for the salvation of souls, to arouse antagonism and promote anticlericalism, as it did not in the ages of faith. We are free from the curse of church-closing at sundown; our sermons are not a few fervorinos before or after Holy Communion, not an occasional grand oration at

eleven o'clock in the morning in the presence of a few devout ladies. Our people are taught their faith, and learn it from their childhood up, and have no reason to either doubt or be ashamed of it.

Our seminarians and religious novices, who answer God's call in numbers incredible to those who live in the Old World, are not the exclusive product of pious parish sodalities. They are the fruit of character training in our own schools and colleges. They have not been reared in a religious hot-house atmosphere, under constant surveillance lest they catch the slightest spiritual cold. Their ecclesiastical training is given with a view to their work in the ministry and their future responsibilities. In at least one diocese in the West the seminarians are served at table by young ladies. Those who know anything of the customs of the Church in Europe can imagine the more than consternation caused by hearing of such methods of training. Yet the result of our methods in church and school is not a batch of half-baked Catholics, Protestants at the core, as has been said of us so often, but a loyal and religious body of graduates, a devoted and believing people. The result is processions of Holy Name men, thirty, forty, and fifty thousand strong; not all " Yankee bluff ", as we have been told, but actual fact; the result is three thousand policemen in one city receiving Holy Communion in a body in the Cathedral, and not their annual Easter Communion, but a communion of devotion; the result is the Catholic Knights of Columbus, about one million strong, and stronger still in good works; the result is an album of photos of over 900,000 men, representatives of over 2,340 out of the 4,068 Holy Name societies, who received Holy Communion on one day for our present Holy Father, and sent him this memento as a testimonial of their filial devotion and their practical faith.

The faith of our people and the zeal of our priests have not been weakened by the curse of benefices. Have we ever realized the greatness of the evil from which we have thereby been preserved? In our country, thank God, there has never been any patronage of the Church, such as has obtained elsewhere. To the abuse of this system of state patronage can be directly traced the deplorable condition of the Church in some of the countries of Southern Europe at the present day. Any

interference by the state in the affairs of the Church is bound to turn out sooner or later to the detriment of the faith. In an ideal condition of things, with a Catholic state in union with the Church, great good can at times be effected. But, practically speaking, this is not now possible, nor has it been for centuries. When secular princes claim the right of patronage as a reward for building and endowing churches, they are sure in the course of time to use their influence to get into the benefices thus founded their own candidates, not always chosen because they are worthy priests or bishops, but because they are friends of the princes, or can be made use of to help them in their political schemes. The frequent abuses in this respect in the earlier ages of the Church are a matter of history. The younger sons of royal families and of the nobility were often appointed to rich benefices, even without taking Holy Orders, or while they were still children. Several benefices were often held at one time, not excepting those with the care of souls attached. For centuries the Holy See had to struggle against these abuses, while many princes defended what they claimed as their rights, under the threat of schism.

Even when this system of patronage was done away with to a great extent, there still remained the other evil of benefices themselves, which I hesitate not to pronounce an evil. When a church has been endowed with large property or other sources of revenue, there are fewer natural motives for a priest to work with zeal for the glory of God, and the good of his people; and it is one of the weaknesses common to human nature that supernatural motives alone will not always appeal to even a good man, at least as strongly as they should.

Upon the faithful the influence of benefices is still more baneful. Since neither the beneficed churches nor their pastors need much assistance, little support is given them. The result is that the faith of the people becomes weakened, as it is an undeniable fact that we always appreciate more that which costs us something; and if we are not called upon to make sacrifices for our faith, it will gradually become enfeebled within us. Those Catholics who help generously toward the erection of churches and schools and toward other needs of the parish and the universal church are invariably those who have the strongest faith, who are the best Catholics. They manifest

the faith that is in them by their sacrifices, and thereby increase their faith. This is a psychological fact, the truth of which is evidenced also in every human passion or habit. A wise and holy old American pastor was once asked by his youthful successor in office who were the best Catholics in the parish. He answered: "Those who pay their pew rent faithfully".

All this will serve to make clearer our advantages and our obligations with regard to mission work. Free from the age-old evils of Europe, we are able to respond to the call now made upon us. We are needed, moreover, in the field of the foreign missions because no other nation can now take our place, and because we are also the best fitted for the work in the present day. Missions can no longer be conducted, except amongst the most remote and barbarous tribes, as they were managed, and wisely so, in the ages of faith. The spirit of the present day is not that of former ages, and this fact the Catholic Church in America has realized, and hence has managed to keep pace with the times. There are no national, traditional customs in this country to hold her back. She can appreciate the growing independence of character of her own people, and of those to whom she is called to announce the truths of the gospel.

Especially since the war has this world-wide spirit of independence grown apace. We entered the war to make the world safe for democracy, and the clarion call of President Wilson to the peoples of the old world reëchoed throughout the nations, and aroused hopes and aspirations in the hearts of the common people which had been latent there for years, and were not dreamed of as existent by the ruling classes. Self-government is now the ambition of all subject races, and, be it noted, self-government not only civilly and politically, but ecclesiastically as well. And it is true, ecclesiastically as well as politically, that a good government cannot take the place of a home government.

Now, we Americans can sympathize with these aspirations of other peoples. Ours was for a long time a missionary country, and we owe much to the devoted priests and sisters who came over in large numbers from Europe, and labored with the greatest generosity and self-sacrifice to preserve and extend the faith amongst our early immigrants. Their names are

and ever will be held in benediction. But as we gained our civil freedom by the war of the revolution, so we gained our ecclesiastical freedom by asking for it and showing our fitness. And now the Church in America is the pride and the hope of the Vicar of Christ, and our Catholic people are his most devoted and obedient subjects.

We are well adapted, therefore, for the evangelization of other nations, and will be sure of a favorable reception amongst them as preachers of the gospel of Christ. But it must be remembered that our welcome will be not so much for our own work as for what we shall enable our converts themselves to accomplish. Our purpose must not be to remain in a mission and to control the work there indefinitely. We must aim at making that mission self-supporting as soon as possible, and raising it from the condition of a mission under Propaganda to that of a church with a native priesthood and an established independent hierarchy. The best assurance, the only assurance, for the conversion of a people is its own indigenous clergy.

This is the ambition of every people in whom a national consciousness has been aroused. This is what the Vicars of Christ have realized and endeavored to impress upon missionary authorities. Pope Leo XIII issued an encyclical on this subject many years ago. How little it was appreciated! The native clergy were not considered fit as yet for duties of greater responsibility, and little effort was made to train them for such positions. It was not realized that ecclesiastically, as well as politically, a people is never fit for self-government until it has it. Again, only a few years ago, our late Holy Father Benedict XV, in an encyclical letter, emphasized the necessity of a new point of view on the part of missionaries. "A nation cannot be converted without its own priests", he said, and, as I have been told myself by many in India, both priests and laymen, native priests will not be forthcoming if youths and their parents are aware that they will always be kept in the background and excluded from positions of honor and responsibility. Only last year the Very Rev. Father General of the Society of Jesus addressed a letter to the Superior of a mission in China, a letter intended for every Jesuit superior, in which he strongly urged the necessity of making every effort, and at once, for the

establishment of an indigenous clergy in the shortest possible time.

The insistent demand of the people themselves has made this still more necessary. The growth of national consciousness in many nations within a few short years is truly remarkable. I was in India for six years during and after the war, and could never have foreseen in the beginning the change that would come over the character of the people within that brief space of time. My impressions were at first those of the ordinary traveller who associates with the British ruling classes alone, and assimilates their ideas: "Home rule for India is out of the question! It would be a government of baksheesh! There is no union amongst the people! They cannot put forward representative men!" etc. Later on, after I had associated with the people themselves for years, I began to understand things better, and saw union and organization become accomplished facts, saw the spirit of independence taking the place of subserviency, and beheld a growth in national consciousness that was amazing.

I cite these political happenings merely to draw out the parallel with the spirit in the Church. Here, too, national assertiveness is becoming general. When I left India, two large sodalities, of about five hundred men and women, had under way a play, a raffle, and a grand lawn fête—and for what? For a petit seminaire for Indian boys, under an Indian bishop. I have since been informed that the play was given six times with great success to crowded houses.

This has been called "the century of the missions": the Catholics of America should make it deserve the name. It is a remarkable coincidence that the present year is the centenary of the establishment of the Society for the Propagation of the Faith, and the ter-centenary of the institution of the Sacred Congregation of the Propagation of the Faith, established in Rome by Pope Gregory XV, 22 June, 1622, to care for missionary countries. The Society for the Propagation of the Faith was founded especially for the help of our American missions. The faithful of France and of other countries of Europe sent over their generous offerings to our struggling churches. Surely we have a debt of gratitude to repay to other lands now

in like or greater need, by sending financial aid and laborers for the vineyard.

How practically can pastors of souls help to repay this debt which is more particularly their own? By being filled with the missionary spirit themselves and by laboring to arouse the same in their flocks. Here especially will the saying be exemplified: "Like priest, like people". Missionary vocations can be encouraged in the young people. The Student Mission Crusade can be started in all the schools. The faithful can be exhorted to become members of the Society for the Propagation of the Faith, to subscribe to mission magazines, the organs of our admirable missionary institutions, and to contribute, according to their means, to the work of the missions. Priests from the missions can be welcomed when they ask to be allowed to make appeals from the pulpit for aid for their work. The wise pastor will receive such priests with open arms. He will realize that his own collections will not suffer from what they receive; that when the missionary spirit has been instilled into his people, they will be more appreciative of the needs of their own church and more generous in their support of parish activities. The spirit of faith should convince all of the truth of these statements, which a little practical experience will confirm.

Nor should pastors be deterred from opening their pulpits to missionary priests by the fact that the missions for which appeals are made do not seem to them the most deserving. Very soon, it is to be hoped, all mission resources will be pooled together, and financial help will be distributed where and in the proportion required. This will be an up-to-date, business-like, American, Catholic method of mission aid. Special appeals for particular needs will always be made, since it is these that move most strongly the charitable faithful, but the distribution of the funds collected will be made through the organization established for that purpose.

H. J. PARKER, S.J.

Manila, Philippine Islands.

OUR CATHOLICITY AS SEEN BY A STRANGER.

"On the eve of your departure, Father," said the Monsignor, "may I ask for your—no, not impressions—but your estimate of Catholic life in this country? You have been with us long enough to have formed some judgments about us, and as you have travelled extensively, no doubt you have acquired a somewhat general knowledge of our ways over here."

The stranger leaned back in his chair, closed his eyes and then took a few meditative puffs at his briar.

"If you want me, Monsignor, to tell you what I like and what I dislike about American Catholicism, that is easily done, but I may seem impertinent in being quite frank."

"Go ahead, man, and do not be afraid of treading on *my* corns; if we can't stand criticism in this country, then we will never make much progress. Tell me first what you like and then deliver what is on the debit side. I daresay, on the whole we shall come out on the right side."

"That's true," murmured the stranger, as he laid aside his pipe, took a sip of iced water like a man and began:

"When I first made acquaintance with Catholicism in this country I was simply amazed. I can quite conceive that this European astonishment is a source of quiet merriment to the American Catholic: he is just 'tickled to death' at the stupidity which still will regard the Church in America as in the infant stage. But there it is, all the same. In spite of all one has read and heard about the flourishing state of the Catholic Church in this country, it is difficult for anyone from Europe to behold without profound surprise the innumerable Catholic establishments you possess. That perhaps is only another instance of insular conceit, or is it ignorance born of national arrogance?"

"National arrogance," interjected his listener, "is a detestable thing wherever found, and yet it seems almost universal nowadays."

"I confess," continued the stranger, "that a close acquaintance with some of your parishes, convents, schools, and other religious establishments, has made me very humble and thoughtful. I have been no further West than St. Louis; but there to my amazement I 'discovered' a magnificent seminary

and several first-class convents, not to mention the fine university, and a gorgeous cathedral, which I prefer to ours at Westminster."

"That's not saying much," growled Monsignor.

"Then at Chicago one is simply bewildered at the display of Catholic progress. Here you have some hundreds of churches, colleges, convents and religious institutions already established, a splendid seminary in process of completion, a fine Catholic spirit, and a most vigilant shepherd. Perhaps I am right in suggesting that Chicago has in prospect a greater development than any other city of the United States, and if New York be the Rome of the New World then Chicago is certainly the New Rome. The same vigor of Catholic life is noticeable also in Detroit, and in the threatened growth of this already over-grown city the Catholics may be trusted to maintain their predominant position.

"But it is especially the organization of the American parishes that calls forth one's profound admiration. From the magnificently equipped churches and schools down to the immaculate deportment of the ushers, efficiency is the order of the day. We have nothing in England that can compare with the brisk regularity with which all your parochial matters are transacted. Collections are taken up, drives arranged, societies organized, and meetings convoked, with the least fuss in the world.

"In England these things are accomplished painfully and of course less successfully, though it hurts one to say so. The result of a great deal of work on the parish priest's part is often disappointing and our people are too frequently unresponsive. It would seem that the American Catholic layman has a greater respect and obedience for his pastor and a much greater interest in his parish. The difference of attitude may be explained in a variety of ways, but the hard fact is there—the American layman is keen, enthusiastic, generous; the English layman rarely so.

"Of the interior spiritual life of Catholics in America one dare not speak (de internis non iudicat Ecclesia). But if it be as vigorous as their outward parochial activities, then indeed the future of the Catholic Church in this country is assured. Catholic seminaries and universities appear to be very

well staffed and equipped with academic paraphernalia; keen application to serious studies will soon put American thinkers and writers in the very forefront of Catholic literature, if they be not already in the van.

"Certainly there is no mistaking the fact that here the Church is very prosperous and flourishing; nor is there any good served by wishing it were less prosperous. A warning, however, might be sounded by those whose right it is to warn, about the dangers attending too much prosperity. I have no right to warn and so forbear, but may be allowed to remind you, Monsignor, that the greatest period of prosperity for the Church in England preceded and some say largely contributed to the national apostacy in the sixteenth century. We may not, remembering our weakness, pray for persecution but only that we may stand firm should it come, yet it is ever good and commendable for the Catholic to pray to be delivered from the abundance of riches. But here is wonder of another kind. There are about 18,000,000 Catholics in the States, churches abound, schools, academies, colleges, and even universities are numerous and well equipped—but what are Catholics doing in th public life of the *nation?* What are they doing, for instance, to purify legislation?

"There is plenty of activity, plenty of protest, plenty of parochial meetings—but where is the *united* effort of a so vast body of Catholics exercised? Where is that body of Catholic Senators and Congressmen who will make Washington ring with the thunder of their honest protests against the wickedness of the divorce laws and the threatened injustices of educational legislation?

"The reply given to me on the several occasions when I have asked this question has almost invariably been that, though numerically strong, the Catholics of the United States are so divided by various racial prejudices and modes of thought that common action is exceedingly difficult, if not actually impossible. But to an outsider it seems a pity that so many millions should be in a national sense inarticulate, where the political power they could exercise for good appears so weighty.

"The history of the Church in France during the past fifty years tells of the result of a policy of abstention. Events

move swiftly these days and—well, to put the matter bluntly —anything may happen!

"Again on the debit side, Monsignor, I think that the statistics lately published in regard to converts in this country are most alarming. If I remember rightly, the average number for last year was less than two per priest in the dozen or so dioceses that were mentioned. May one presume that many priests are not concerned to undertake the search for the sheep who have been born outside the fold, or is it that, to change the metaphor, the soil is not favorable for the Gospel seed? Hardly that, I think; and so the problem is rather a disturbing one, it seems.

"Well now, Monsignor, I have given you quite frankly my ideas about Catholics in this country—both *pro* and *con*. But one of the chief impressions I shall carry back with me to Europe is the extraordinary generosity of American Catholics. In most European countries there is unfortunately an idea, even among good Catholics, that the priest and church are the last ones to be considered in arranging the annual budget. American Catholics are, as you say, a hundred per cent ahead of them in Christian generosity and God will surely bless them for it."

Monsignor looked thoughtful as the stranger concluded, then spoke.

"I think there is a great deal in what you say, Father, and that Washington point is a serious one; but, thank God, we have a number of very intelligent and zealous leaders who may be trusted to bring us right in the end."

"That is quite true, Monsignor. And if every priest will regard himself as an apostle, the future of Catholicism here is assured. Perhaps in years to come, when Europe is in ruins," the stranger's eyes twinkled, "it will be to your American Catholic universities that the Catholic youth of Europe will flock."

"Yes," added Monsignor, "and perhaps the Pope might be induced to reside in Chicago—eh, what?"

PEREGRINUS.

VOCATIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Two recent articles on vocations, or the lack of them, have led me to believe that either the truth about them has not been told, or a very necessary distinction has been overlooked. There is absolutely no dearth of vocations, but there is a very lamentable neglect of them. We are utilitarians at heart; at least we find upon introspection that most of us act only when a further advantage is gained for ourselves, or our particular work. Priestly actions should reflect the faith that made us eager to be "boni strenuique operarii" in the Lord's vineyard; but unfortunately we too frequently become slaves of duty or expediency with little thought, other than a utilitarian one, back of our actions.

As priests our routine duty should mirror the pulsating, eager, soul-hungry soul within us; and possibly no greater test of our gratitude to God for the opportunities of our office can exist than the efforts we make for the perpetuation of that office. Emerson penned a great line when, "gratitude is the quality of a great man," worded its way into print, and I am inclined to think that, above all others, the priest should emphasize this characteristic. No more important personage than the Ambassador of Christ exists, and if gratitude is not predominant in his make-up, where shall we hope to find it? Unfortunately, however, we too frequently ask, "What do I get out of it?" And the answer is the determinant of strenuous efforts, or—lethargy. Is the priest ungrateful? The neglect of vocations is my reply.

If a priest believes, and he does, that his is the power to consecrate bread and wine into the Body and Blood of Christ, that the sinner is returned to God by his absolution, how then does that office jibe with his belief? Catholic education owes much to the priesthood, but does not the priesthood owe much to Catholic education?

The debt of gratitude that each and every priest owes to Catholic education must be paid, and its cancellation is only obtained by the men and women he will direct to consecrate their lives to the Cause. A sorry lot, humanly speaking, we would be were it not for the sacrificing lives of our Sisters

and Brothers. Nevertheless there are priests who do not encourage others to take up the calling. There is no sadder commentary on a priest's faith than this indifferent attitude toward vocations, though in all other duties he may be exemplary. Some consider it effeminate to encourage vocations; others think that advice should be given only when sought; still others possess the ancestral habit of match-making and the convent is always in the background. I admit no greater pest exists than he who is always running round seeking subjects, than he who strains every effort to have his favorite order receive every school. The happy mean is the desideratum in this as in all things. No priest will say that vocations should not flourish; but do not actions speak louder than words? Some priests advocate the Sisters seeking their own subjects, but this unfortunate custom has stocked some of our convents with great numbers, minus the real spirit and the necessary deeper understanding. We need larger classes in the novitiate, but better far fewer subjects than an unwieldly crowd that never really enter into the spirit.

Vocations for the priestly life are equally neglected because their furtherance may mean a personal sacrifice, or may entail inconvenience. An abnormal point of view has gained prevalence among seculars, that regulars can look after their own prospective candidates. None the less we all know that our positions offer splendid opportunities for directing to monasteries youths who are eminently fitted for such a life. The sad feature of our attitude toward religious is manifested in loss of vocations, solely because no encouragement is given. We have been told to look to the future because of the lack of vocations. Rather we should bear in mind that there is no dearth, but a blameworthy neglect. Not ten per cent of the applicants to our seminaries are accepted, yet no effort is made to direct the unsuccessful aspirants to the monasteries throughout the country. Why? Lack of interest. These youths could supply the great clergy demand in the spiritually arid sections of this country, and provide a goodly number for Foreign Missions, were they directed by a fatherly interest on the part of their pastors and assistants. A pastor is perfectly happy to assist at the First Mass of a parishioner; but were he asked to contribute toward the tuition during the young

levite's student days, he would immediately be convinced that the boy had no vocation. Utilitarianism, coupled with an awe lest the coffers be not well lined with the coin of the realm, is the obstacle preventing the spread of the Church. The priest who has not men studying for the priesthood for whom he is digging down into his own pockets, is minus the active faith that spends itself in providing for the perpetuation of his work. Woe to such! His inactivity implies a lack of gratitude for his own vocation and gives the impression that it is not the great calling as known. His attitude hinders others from eagerly obeying the inclination and actually turns away from the altar those who might have trod its steps. What we need is an attitude toward religious vocation that will reflect the faith and zeal that our own calling implies.

E. J. McGUINNESS.

Chicago, Illinois.

MARYKNOLL MISSION LETTERS. XXXV.

The School Question in the Missions.

I.

There is a big advantage in talking with you about our schools in China. Americans above all know the value of the parish school, and it is natural for us, on taking up our work over here, to lay stress on the need of Catholic schools.

For the average village it is a problem without wrinkles, simply a matter of hiring local talent to teach the catechism every day and all day to the country boys. The urchins incidentally learn quite a few Chinese words, enough to carry them through farm life, and they are eager in studying the catechism for this reason alone, for otherwise they would grow up utterly unlettered. Country life in China is not the complex life that is found among American farmers. Little or nothing is of much interest to the average Chinese farmer outside of local news, learned by hearsay; and his mental world is bounded by climate, cows, and crops. Even on market days, when he must set out before daylight with his load of produce, he travels with his fellow villagers, and possibly passes the whole day with little intercourse with strangers. Hence, a class in catechism answers their simple needs in education.

The more progressive among them, however, look forward to a business career for their sons; and the real problem of Catholic education is that of providing modern schools for this latter class of students. With us it is not yet a question of higher education as Americans understand the term. Our Catholics are mostly farmers and their sons make the first generation that is studying since the Republic in China brought in modern schools. The older generation among the educated was content with the texts of Confucius, while the farming class and business men got whatever learning fell from the lips of the local celebrities. That has been changed by the introduction of Western methods. The farmer with three sons wants one of them to learn arithmetic. The businessman's son in the city is itching for a taste of English, and the Government and Protestant institutions are doing their best to satisfy this young inquisitive generation.

Our Catholic boys are as eager as Protestant or pagan to master the "new learning", and hitherto in most places they have had to go either to a Government or Protestant school. The Government school is a lesser evil as far as the Catholic boys are concerned; it has the negative moral training of the American public school, plus a pagan atmosphere. The training given by the Protestant schools is Christian and better disciplined, but anti-Catholic in tone. The evil is made worse by the aloofness of the student class. Like the scholars of medieval Europe, they are a caste apart from the commercial world. Practically all modern schools here are boarding schools, and students both in public and private schools find it difficult to attend church services.

When we came to Yeungkong, four years ago, the danger to our Catholic youth was immediately apparent. Four of our boys had been attending the Protestant school. One is now a minister in Singapore; another is a teacher in a Protestant school; the other two were dismissed because they insisted on attending Mass at inconvenient hours, and then we sent them to Sacred Heart College at Canton. Nor do the Catholic students at the public school fare much better. All here are first-generation Christians, with no Catholic traditions, and to transplant a boy to a pagan school at the formative period is simply to lose contact with him, and instead of forming the habit of

frequent confession and daily prayers, he retains the shyness and reticence toward the priest which contact would have done away with.

There is no need, however, of laboring the problem. It was clearly marked out for us and last year we opened two modern schools, one in the city of Yeungkong where we have only a handful of Christians, and the other at Taipat town. Both are successful in number of students and quality of teachers, but the town school has quadruple the number of students of the city school.

Our city school has to meet keen competition. The public schools have large grounds and decent buildings; the one around the corner from ours has sixteen teachers and 200 boys. The Protestants have a three-story brick building and eight teachers for forty boys. The Catholic school has two teachers and thirty boys. But thirty is simply all we can accommodate. The boys sleep in bunks three tiers high in a mud house. This new term we shall turn over the basement of the priest's house to them and then can admit thirty more, but that is only shelving the question of building till next June.

At Taipat town, our St. Patrick's Parish School has 110 boys and three teachers. The teachers sleep in the attic and the boys are scattered in odd corners: twelve sleep in a rice-bin; twenty others on the floor; a few have beds; while others trespass on their friends in the town. Our shop is only rented and, though sadly in need of repairs, including something better than a dirt floor, we hesitate because of its temporary character. Repairs to make a habitable school would cost one thousand dollars, while close at hand within view of half a dozen villages is a two-story brick building, fifty feet long by thirty wide, with auxiliary buildings enclosing a court-yard—all to be had for $2500. It was a storage house and these in China are built solidly.

If the school were simply tentative, the above sum would make one hesitate, but this year's beginning in even a small way has given us a permanent footing in Taipat. The three pagan schools have closed up and the Protestant school was so depleted that the minister gave up his lease and has left us alone in this big town. I breathed more freely at the news, for two of the seven villages within a two-miles radius are Catholic and we have a growing number in eight neighboring villages.

It might be objected that our primary work in China is among the pagans and we may leave to the future the care of our Christians. Whether we should cast out into the deep or tarry to mend our nets, is not really a serious objection to our schools in China, for education is a strong means of drawing pagan souls, besides caring for our own. The school at Yeungkong has resulted directly in twelve baptisms and the conversion of two others now under instruction, comprising three entire families. It has produced three promising aspirants toward the priesthood and anyone of its students if he continues through the course of seven years will be better fitted to work as catechist than are any of our present catechists. So the school is justified and any expenses now will be repaid with interest in the near future.

I am tempted to adopt the tactics of my pastor at home. For years the parish school aged gracefully, without any of the parishioners giving it a moment's thought, except to praise or scold Johnny on receipt of his report card. One day the pastor startled us into interest by announcing that henceforth we were to be the public auditors of his school account, and Sunday after Sunday he gave us the credit and debit pages of his ledger. The school became a personal matter to each of us and our weekly contribution linked us with its growth.

I shall do the same with you. At both our schools here the boys pay $36 a year, which exactly covers board and bedding, including firewood and water. Once our schools are housed decently we can charge $40, which will take care of teachers' salaries also. Our salaries for both schools amount to $35 in American greenbacks each month, or a little over $400 a year.

It is the spirit of the age to have "open covenants openly arrived at" and missioners are only too willing to initiate or follow such a scheme—to "put it down in black and white" on record. Any parish school, or college, or academy, or school sister, or class interested in the fluctuating balance of our school ledger is invited to a peep at any time. The books now stand with salaries paid till next month and $440 as a nest egg for the building funds. The $440 get $1.10 a month interest, but it would be quite a little while to wait till it grows to $2500, and we need the school right now.

F. X. FORD, A.F.M.

Yeungkong, China.

DE LOTIONIBUS VAGINALIBUS.

We have been requested to print the substance of a paper by the Redemptorist theologian, C. A. Damen, who writes from Rome on a subject about which theologians and experts in pastoral medicine have hitherto been at variance. The article (Nederlandsche Katholieke Stemmen: XXII Afl. 2) reviews the statements of moralists in the light of modern medical science and conscientious practice. We give the substance of the paper, which for obvious reasons is written in Latin, to guide confessors who may have to deal with the matter.

Hodiedum facile movetur quaestio utrum necne mulieri, statim post congressum cum viro habitum, licitum sit ope irrigatorii aliove modo cum aqua, sive pura, sive cum "praeparatis" chymicis mixta, abluere vaginam? Cui quaestioni quatenus negative respondendum foret, ulterius inquiritur, post quodnam ergo tempus inde a copula habita hujusmodi lotiones licitae haberi possint?

Quum autem tales injectiones aliquando a medico consulantur vel etiam praescribantur, aliquando a muliere ipsa sive intentione sive saepius praetextu munditiei vel sanitatis procurandae propria marte peragantur, opportunum visum est hanc materiam paulo accuratius perscrutari. . . . Novissima biologiae placita circa praesentem quaestionem . . . hunc in modum reddi possunt:

Usus irrigatorii, etiam mera aqua adhibita: (1) tunc tantum certo vel fere certo conceptionem impedit, quando omnino immediate vel quasi immediate coitum sequitur, i. e. primis minutis post coitum. (2) Quo magis distat a coitu, eo minus periculum creat conceptioni. (3) Post duas vel tres circiter horas nullum, moraliter loquendo, periculum creat.

Fr. Damen gives in detail the reasons for this judgment, and proceeds to deduce the following conclusions for the direction of conscience:

I. Graviter illicitum est statim post copulam irrigare vaginam ea intentione ut semen expellatur vel uterus claudatur vel spermatozoida (ope aquae ad hoc praeparatae) enecentur itaque conceptio evitetur.

II. Etiam praeclusa intentione prava, *per se* graviter illicitum est statim post copulam irrigare vaginam. Etenim illicitum est . . . ponere actionem ex qua praevidetur, seminis humani frustrationem esse secuturam.

III. Per accidens, seclusa tamen semper quavis prava intentione, licita fieri posse videtur lotio vaginalis, copulam immediate subsequens, ob rationes particulares.

Among the reasons the author specifies the following:

Prior casus est si mulier copulam admittere cogatur ex parte viri syphilitici vel alio morbo contagioso infecti. . . .

Alter casus in quo saltem paulo post copulam licita fieri posse videtur ablutio habetur postquam congressus valde frequentes fuerunt. Tunc saepe praesertim apud recenter nuptam occurrit tanta genitalium irritatio, ut ipsis, imprimis in quovis novo congressu magna inde fiat vexatio. Tunc irrigatio frigida adstringens notabile levamen adferre potest.

The writer next gives the answer to the question: *Post quodnam tempus inde a copula habita hujusmodi lotiones licitae haberi possint,* in the following:

I. PER SE [*i. e. exceptis casibus supra (sub III) vel infra (sub II) excipiendis*] *tamdiu est illicitum irrigationem vaginalem peragere, quamdiu ea natura sua seminis frustrationem sive totalem sive partialem ejusve periculum moraliter notandum secum trahit.* Assertum quoad *totalem* seminis frustrationem clare ex supra dictis sequitur. Verum etiam *periculum* hujusmodi frustrationis lotionem per se illicitam reddit, dummodo, uti patet, agitur de periculo quod moraliter notari meretur. Ratio hujus est, quia, si non est licitum frustrari semen, neque est licitum se seminis frustrandi periculo exponere: quum hujusmodi expositio involvat affectum erga ipsam frustrationem. — Imo, etiamsi agatur de frustratione *partis* tantum seminis ejusve periculo, idem semper dicendum. Nam etiam inde oritur periculum ne congressus ille, quo semen depositum fuit, nullum effectum habeat. Neque dicatur, tamen sufficere, si *reliqua pars* seminis remaneat, quippe quum opus non sit generationi humanae meliori quo fieri potest modo providere, prout ob similem rationem etiam licitam autumant copulam, quae dicitur, dimidiatam.[1] In casu enim copulae dimidiatae coëuntes *abstinent* solummodo a modo coëundi generationi *aptiore;* atvero in casu quo copulâ jam habitâ pars seminis *actione* mulieris expellitur vel necatur, mulier *positive* injuriam infert generationi humanae. Quare nunquam licitum censemus directe velle solius etiam partis seminis enecationem vel expulsionem, quamdiu haec natura sua etiam solius partis seminis frustrationem secum trahit.

Notandum autem, nostro judicio, sufficere ad lotionem per se illicitam reddendam, si *natura sua* apta sit ad frustrationem seminis procurandam. Quare lotio per se nondum fit licita, quando semen

[1] Cf. Aertnys-Damen, II, n. 896, qu. 4.

jam ex alia ratione per accidens finem suum non obtinebit, sive v.g. quia, ut apud senes obtinet, semen ratione aetatis provectae in se jam non est prolificum, sive quia conceptio ex alia ratione excluditur, vel quia uterus jam est clausus ob praegnationem, vel quia mulier caret ovariis.

Eadem doctrina invenitur apud Vermeersch l. c., et merito quidem; nam directe velle expellere semen, quod non ex natura speciei, sed ob circumstantias omnino contingentes, generationi inservire nequeat, videtur adhuc huic esse injuriosum, quum talis expulsio, natura sua (etsi inefficaciter) opposita sit fini seminis. Sicut ergo in casibus allegatis licitum est copulare, etsi finis seminis per accidens obtineri nequeat, ita illictum est velle expellere semen in iisdem circumstantiis. Adde secus facile semen expulsum iri in casibus in quibus ejus inutilitas non adeo certa sit.

II. PER ACCIDENS *ob incommodum proportionatum secus oriturum, licitum fieri potest, seclusa prava intentione seminis frustrandi, permittere periculum vel etiam factum ipsum frustrationis, tamquam effectum lotionis.* Sequitur ex dictis supra in priore quaestione (sub III). Porro incommodum sufficiens eo facilius adest, quo frequentius usus a marito exigitur, quo majorem curam organa mulieris ob complexionem ejus aliasve circumstantias, judicio praesertim medici, expostulant; demum, ubi agitur de solo periculo, quo minus illud erit. Citius etiam adesse censendum est, si jam aliunde conceptio excludatur, (cfr dicta sub I in fine);[2] citius etiam, si agatur de parte tantum seminis. Quandonam autem lotio licita fieri possit *statim* vel *paulo post* copulam, diximus in quaestione priore, sub III.

III. *Praecisis circumstantiis de quibus in praecedenti conclusione agitur, tempus quo per se jam liceat irrigare vaginam, tribus circiter horis post copulam adesse videtur.* Sequitur haec tertia conclusio ex supra memoratis novis experimentis biologicis. Etenim, exinde patet, post tale tempus semen jam esse corruptum. Neque objiciatur semen, etsi ob spermatozoïda enecata jam non sit prolificum, adhuc tamen latere, partim saltem, in vagina, indeque irrigatione expelli; expellere autem tale semen aeque illicitum esse ac semen sterile senis. Deest enim paritas. Nam, prout supra jam innuimus, in hoc secundo casu semen *per accidens* tantum jam non potest inservire generationi; quum haec sterilitas proveniat tantum ex provecta aetate *talis individui,* semen deponentis; ideoque, sicut senibus *licitum* est, non obstante sterilitate, copulam peragere, eodem modo, copulâ semel peracta, ipsis *per se illicitum* est semen semel receptum velle expellere

[2] Cf. etiam Vermeersch l. c. ubi etiam de lotione *paulo post* copulam ait: "Idem facilius permittemus, si uxor jam conceperit, quamvis ne tunc quidem ablutio ex intentione auferendi seminis permitti possit".

vel etiam ejus perditionem non curare, quamvis pro hoc ultimo modo agendi citius ratio proportionata adesse possit, prout sub concl. II jam monuimus. Verum in illo casu nostro sterilitas seminis jam non adest per accidens, ratione individui seminantis, sed *per se,* ratione ipsius *natura speciei,* ita ut in omni individuo tribus circiter post copulam horis semen corruptum esse soleat. Quae dispositio naturae signum est post illud tempus mulieri jam omnia ea peragere licere quae etiam ante copulam ei licita erant ideoque et irrigationem vaginalem peragere non tantum permittendo, verum etiam, ut videtur saltem, intendendo expulsionem seminis, jam per se et ex natura speciei ad foecundandum impotis.

Demum, reapse secundum modo dicta, jam post circiter tres horas licitam esse irrigationem vaginalem sine ulla alia ratione speciali, nisi forte ob desiderium munditiei vel similem causam, id eo facilius admiseris, quo jam antea non defuerint auctores qui irrigationem permiserint, sive jam post tres horas, uti Marc, sive saltem post quatuor horas, uti Génicot et Arregui; prout ex ipsorum verbis in initio articuli allegatis elucet. Quodsi alii hucusque longius tempus requisiverint, hodiedum ex scientiâ biologicâ ratio, saltem practice sufficiens, peti posse videtur, cur a severioribus istis opinionibus recedatur. Semper vero cavendum, ne irrigatio perficiatur cum intentione (caeteroquin inani) impediendi generationem.

THANKSGIVING DAY AS A NATIONAL HOLIDAY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Supplementing the article in the August number of the REVIEW on Thanksgiving Day as a day of popular Catholic devotion, allow me to add the following to what has been said.

There is a prevalent notion among Americans that Thanksgiving Day is of Puritan origin. This belief is largely based on statements made by writers like W. D. Love, in his *The Fasts and Thanksgiving Days of New England* (Chapt. XXVII), who assert that our American Thanksgiving Day is a perpetuation of a custom maintained in New England during Colonial times. The fact is that such days of public thanksgiving were, while probably of British origin, customary in all the thirteen colonies since the time of Washington, though there was no such thing as a fixed annual celebration until President Lincoln established it. This may be ascertained from the archives of the different State Libraries. Lincoln's successor, President Johnson, secured the permanency of Thanks-

giving Day as a national holiday. The following list of Presidential Proclamations, published by the authority of Congress in 1900, shows the gradual development:

1789, Thursday, 26 November, proclaimed by President Washington in thanksgiving (Vol. I, p. 64);
1795, Thursday, 19 February, proclaimed by President Washington in thanksgiving (Vol. I, p. 179);
1798, Wednesday, 9 May, proclaimed by President Adams, day of fast and prayer (Vol. I, p. 269);
1799, Thursday, 25 April, proclaimed by President Adams, day of fast and prayer (Vol. I, p. 284);
1812, third Thursday of August, proclaimed by President Madison, day of prayer and fast (Vol. I, p. 513);
1813, second Thursday of September, proclaimed by President Madison, in thanksgiving (Vol. I, p. 532);
1814, Thursday, 12 January, proclaimed by President Madison, day of prayer and fast (Vol. I, p. 558);
1815, second Thursday of April, proclaimed by President Madison, in thanksgiving (Vol. I, p. 560);
1861, Friday, 4 January, proclaimed by President Buchanan, day of prayer and fast to avert the Civil War (Vol. X, p. 79);
1862, next weekly assemblage after issuance on 10 April. proclaimed by President Lincoln that God vouchsafe victory (Vol. VI, p. 89);
1863, Thursday, 6 August, proclaimed by President Lincoln, in thanksgiving (Vol. VI, p. 170);
1863, last Thursday of November, proclaimed by President Lincoln, in thanksgiving (Vol. VI, p. 172);
1864, last Thursday of November, proclaimed by President Lincoln, thanksgiving (Vol. VI, p. 228);
1865, first Thursday of December, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 332);
1866, last Thursday of November, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 438);
1867, last Thursday of November, proclaimed by President Johnson, in thanksgiving (Vol. VI, p. 550).

This proclamation contains the sentence which expressly states that Thanksgiving Day is of recent origin and may

henceforth be considered established. It positively declares that Thanksgiving Day was established by Lincoln and is to be henceforth continued. Here are the words: "In conformity with a *recent custom* that may now be regarded as established on national consent and approval, I, Andrew Johnson, President of the United States, do hereby recommend to my fellow citizens that Thursday, the 28th day of November next, be set apart and observed throughout the Republic as a day of national thanksgiving and praise to the Almighty Ruler of Nations, with whom are dominion and fear, and who maketh peace in His high places."

In nearly one century, from 1776 to 1867, there were sixteen presidential proclamations of days of prayer or thanksgiving. The dire distress of the Civil War brought the nation and her Presidents to their knees. In the dark year of 1863 President Lincoln issued two calls for such days. In the bright days of the 45 years from 1815 to 1861 there was not a single presidential proclamation to the nation, calling upon the people to pray and fast or to make thanksgiving. President Madison issued a national call to prayer during each year of his administration. Had he been succeeded by a President Johnson who seized on the recently established custom of devoting a special day to worship, then our Thanksgiving Day would have had a more continuous history. Had Lincoln been succeeded by a less religious President than Johnson, the custom by Lincoln established would have fallen into desuetude, as it did after President Madison established it during his administration. Then too after the Civil War the nation lay bleeding for many years and was more inclined to heed a President calling for a day of Thanksgiving. How any sensible historian can connect our Thanksgiving Day with the Mayflower or Plymouth Rock is a conundrum. Legends are as easily cultivated nowadays as in the most prosperous days of legendary lore when King Arthur and his Round Table supplied the minstrel with theme and the gaberlunyie-man with tales.

After 1867 Thanksgiving Day proclamations by Presidents have been annually issued, a fact offsetting the want of such proclamations before the Civil War as anything like an annual affair. Readers will recall the special proclamation of President Wilson, calling upon the nation to pray for peace at the

opening of the World War. Just such proclamations have been the separate proclamations of previous decades, having no special date assigned, but issued as the need of the times dictated. Thanksgiving Day, as it stands to-day, is the monument erected to God for the preservation of the Union, our most priceless heritage. When the Union goes, then go liberty and power to preserve the land and its inhabitants from foreign aggression, and our country becomes an easy prey to the strong powers, as Africa and Asia are to-day. From this calamity Lincoln preserved the United States and the United States preserved the rest of the Western Hemisphere by the Monroe Doctrine. Thanksgiving Day has a reason. Not only the secession did Lincoln combat, but, as he says, once granted the right of secession, then the seceding parts had to concede the right of secession within their own territories, and those would reduce the country to be the prey of those imperial powers which to-day extend their arms over the globe, merely to exploit the soil and reduce the natives to servitude. When thanking God for the crops and industries, let it not be forgotten that the martyrs who laid down their lives for the Union, did more than preserve the Union. They preserved all those inheritances of the heroes, who builded none too strongly, until the structure was cemented with the blood of a hundred battlefields during the Civil War.

HENRY BORGMANN, C.SS.R.

BAPTISMAL NAMES.

Qu. Is Vivey, a name which is given to girls, and the heroine of a popular novel, a Christian name belonging to a saint, such as may be given in Baptism? Other names I have recently seen on lists of pupil schools are Ziska, Seymour, Noel, Ninette, Lulu, Madoc, Garrett, Floy and Flossie, Aimee, Lottchen, Christ, Jockel, Loyse, Howard. Some of these I cannot find in any Lives of Saints or even in dictionaries.

Resp. Many of the names given to children in America are corruptions of popular names or national adaptations. Thus Lottchen stands among Germans for Carolina (Carlotta); Noel among the French for Natalis; Aimee for Amata or Philomena; Ziska is Francisca; Seymour (a corruption of St. Maur)

for Maurus; Ninette for Anna (Annette); Lulu for Ludovicus or Ludovica; Madoc (Maedogh) for Aidan; Garrett for Gerard; Floy for Florence; Christ for Christopher; Jockel (dem.) for Jacob; Loyse for Aloisius. A list of such corruptions may be found in the ECCL. REVIEW of March, 1898; or more complete still in a brochure, *Corruptions of Christian and Scriptural Names* by Fr. Mershman, O.S.B., of Collegeville, Minn. (1910).

As regards such names as Howard, Lorraine, and similar historical names, which attract by their sound and association, it is not often difficult to ally them with saints belonging to the name or kin. Thus Howard is a family attribute of several martyrs who died in the reign of Elizabeth for their faith. Philip and William Howard, though called Venerable, are undoubtedly holy patrons in heaven. The same is true of Lorraine, which may stand for Lothair and in the feminine for Laurentia, or the chief patron saints of Lorraine, St. Alice, and others. It is a matter of pastoral wisdom to remind sponsors in a way that does not offend of the great prerogative of choosing a heavenly patron at Baptism.

CORNERSTONE AND BLESSING OF A NEW CHURCH.

Qu. If the basement of a church has been dedicated, is it (1) obligatory to have the upper portion dedicated upon the completion of the church? (2) If not obligatory, is it permissible?

If the foundation stone was not laid during the construction of the basement, is it (1) obligatory to formally lay the foundation stone upon the completion of the church? (2) If not obligatory, is it permissible?

Resp. Every church, chapel, or room, permanently designated for the celebration of the Holy Sacrifice, must be blessed before Mass can be offered in it. The Ordinary may allow celebration of Mass "per modum actus", that is to say now and again and by special privilege, without a previous blessing. Even the renovation of buildings in which Mass has been celebrated calls for a new blessing, so long as the alteration implies a reconstruction of walls, floor, etc., which make it an "ecclesia nova".[1] It seems obligatory therefore to have the upper edifice separately blessed.

[1] Cf. Baruffaldus, *Comment. ad Rit. Rom.*, Tit. LXXII, nn. 14 et 15.

The *Ritus Benedictionis pro Ecclesia Aedificanda* in the Roman Pontifical and the Rituale Romanum gives the form for the blessing of a foundation stone, and thereby implies the obligation of designating the same. It is called *fundamentalis* or *angularis* and also *primarius*. With us it has become customary to place it at a corner of the waterline which joins the basement to the superstructure. If the cornerstone was not designated in the construction of the basement, it would seem requisite to indicate its position somewhere for the blessing, even after the upper edifice has been completed. The corner-stone has a twofold meaning: one spiritual (symbol of Christ on whom the Church is built); the other historical; hence dates, names, coins, etc., are usually placed in a cavity of it. Plainly it ought to be, and surely it may be, designated at some time for this double purpose.

THE OBLIGATION OF BLESSING BAPTISMAL WATER.

Qu. Often pastors in small parishes are not called upon to administer Baptism even once during the comparatively brief interval between Easter and Pentecost. In such cases it seems unnecessary to perform the solemn function of blessing baptismal water twice a year. Could not our Bishops give, or obtain, permission for small parishes to have the function of blessing baptismal water restricted to Holy Saturday?

Resp. It may seem unnecessary to perform the prescribed rites of the liturgical year if we regard them merely from the utilitarian point of view which saves labor. In the case of the parochial service for Easter and for Pentecost the Church ordains the blessing of baptismal water for each of these seasons, as part of the festal liturgy, which offers occasion for instruction on the purposes of the sacrament, quite apart from the actual administration of it. In any case the decisions of the Sacred Congregation indicate a strict obligation to perform the rite, no matter what may be the tradition or inclination to the contrary. "Aquam baptismalem in parochiis esse benedicendam in Sabbatis Paschae et Pentecostes, nonobstante quacumque consuetudine, quae omnino eliminari debet".[1] An application for faculties would in such cases be refused.

[1] S. R. C., 13 April, 1874, in which previous decisions are reiterated.

Ecclesiastical Library Table

SOCIOLOGY AND SOCIAL PSYCHOLOGY.

The literature of Sociology and Social Psychology is growing at a phenomenal rate and assuming formidable dimensions. Much of it, however, is of an extremely superficial character and ephemeral nature. Leading sociologists themselves admit this, but entertain the hope that their favorite science will quickly emerge from this condition and take its place among the recognized branches of human knowledge.[1]

Both Sociology and Social Psychology of the present day have a frankly materialistic orientation. Sociology attempts to explain human society as an evolution of the gregarious life of animals, and Social Psychology reduces the psychic phenomena of human association to such mental functions as we have in common with the animal world.[2] According to these

[1] "These expectations have not yet been fulfilled. Ward, in connexion with his review of the work of Comte and Spencer, announces the sterility of all sociology which preceded his own. In spite of the work of Ward, subsequent writers appear to continue skeptical with regard to the scientific achievements of sociologists preceding themselves. Even Giddings, who takes a very sympathetic view of the works of his predecessors, says: 'I hope that most of the readers of this volume will be able to see that much sociology is as yet nothing more than careful and suggestive guesswork; that some is deductive; and that a little of it, enough to encourage us to continue our researches, is verified knowledge.' Small says that the interpretations of social scientists have been 'pitifully superficial, fragmentary and incoherent', and he elsewhere speaks of 'the thinness and inconclusiveness of nearly everything which has hitherto passed as social science'. If sociology has succeeded in becoming scientific, it would be expected that some degree of unanimity would have begun to appear in the conclusions of the various writers. Unanimity is strikingly absent. Ward enumerates eleven fundamentally different conceptions of sociology and then proceeds to adopt a twelfth as his own. Lack of unanimity in conclusions has been even more striking. The radical differences of opinion between Comte and Ward on the proper status of women, and between Ward and Spencer on the desirability of war and of public education, are classical examples." Hornell Hart, "Science and Sociology", in *The American Journal of Sociology*, November, 1921.

[2] "The position already implied is that the processes involved in human association are fundamentally the same as in animal association; in other words, that animal society is the precursor of human society, and that, strictly speaking, human society is but a form of animal society. . . . If what has been said is true, then human society must be regarded as an inheritance from man's prehuman progenitors and as a form of animal society. Even many of the forms of human association were doubtless fixed in the subhuman stage. This is notably true of man's family life, which in its essential features, as Westermarck and others have shown, must be regarded as an inheritance from man's ape-like progenitors. It is also true of such a form of association as leader and follower, for the phenomena of leadership are found among many of the higher animals." Charles A. Ellwood, Ph.D., *Sociology in its Psychological Aspects;* New York, D. Appleton and Company; 1912; p. 131.

conceptions the foundations of human society are instinctive. Reason at best only approves of what it finds when it happens to appear at a very late stage of evolution. This process is called rationalizing and, of its very nature, is an obstacle to progress rather than a help.[3]

Some of the More Prominent Writers. At present the field of sociology is almost exclusively cultivated by ardent advocates of evolutionism. This accounts for its materialistic tendencies and its atheistic bias. Catholics have given but scant attention to this recent branch of knowledge. It is true we find much sociological matter in the more exhaustive treatises on ethics and fundamental theology; but a systematic exposition of sociology from a Catholic point of view does not yet exist.[4] The reason why Catholics regard sociology with suspicion is not hard to discover. The fundamental tenet that everything is in flux, that nothing is static, that the highest is only a transformation of the lowest, is repugnant to Catholic thinking. Until sociology discards these unproved premises it cannot expect to find any favor in Catholic circles.

In France, the land of its origin, sociology has able and brilliant exponents, among whom the following writers stand out: Emile Durkheim,[5] Paul Caullet,[6] Guillaume de Greef,[7] Gabriel Tarde,[8] Arthur Bochard,[9] A. Quetelet,[10] R. Worms,[11]

[3] "And now the astonishing and perturbing suspicion emerges that perhaps almost all that has passed for social science, political economy, politics, and ethics in the past may be brushed aside by future generations as mainly rationalizing. John Dewey has already reached this conclusion in regard to philosophy." James Harvey Robinson, *The Mind in the Making;* New York, Harper & Brothers; 1921; p. 47. The same view about the barrenness of reason is expressed by Vilfredo Pareto, who writes: "L'homme éprouve le besoin de raisonner, et en outre d'étendre un voile sur ses instincts et sur ses sentiments." *Traité de Sociologie Générale.*

[4] Cf. Michael Cronin, D.D., *The Science of Ethics;* 2 vols.; Dublin, M. H. Gill and Son; 1909; James J. Fox, S.T.D., *Religion and Morality;* New York, William H. Young; 1899; Viktor Cathrein, *Moralphilosophie;* St. Louis, B. Herder; 1911; Anton Seitz, S.T.D., Ph.D., *Natuerliche Religionsbegruendung,* Regensburg, G. J. Manz.

[5] *Les règles de la méthode sociologique,* 1907, Paris; *De la division du travail social,* 1902, Paris; *Eléments de Sociologie,* 1889, Paris.

[6] *Eléments de Sociologie,* 1913, Paris.

[7] *Introduction à la Sociologie,* 1911, Paris; *Transformisme Social,* 1901, Paris.

[8] *La Logique Sociale,* 1898, Paris; *Etudes de Psychologie Sociale,* 1898, Paris; *Les Lois Sociales,* 1901, Paris; *Les Lois de l'Imitation,* 1904, Paris.

[9] *Les Lois de la Sociologie economique,* 1913, Paris.

[10] *Du système sociale et des lois qu ile régissent,* 1848, Paris.

[11] *Philosophie des Sciences Sociales,* 1903-1907, Paris; *Les Rapports de la Sociologie et de la Psychologie,* 1904, Paris; *La Sociologie, sa Nature, son contenu, ses attaches,* 1921, Paris.

Ch. Perin,[12] Simon Deploige,[13] Gustave Le Bon,[14] J. Levy-Bruhl,[15] M. H. Cornejo,[16] Emile Waxweiler,[17] Alfred Fouillee,[18] P. Lacombe,[19] Jacques Novicow,[20] and E. de Roberty.[21]

Two Catholic authors, whose names deserve to be known better, have made contributions of inestimable value to sociology. They are Mgr. A. Le Roy, Missionary Bishop in Africa, and l'abbé de Broglie. Mgr. Le Roy has studied the primitive religions of African tribes and arrived at results which upset the bold speculations of modern sociologists with regard to the origin of religion. The critical mind of the abbé de Broglie, in a similar manner, has brought to light the fatal flaws in the arguments based on the comparative study of religions. In these two learned scholars we have sociology at its best.[22]

In Germany, sociology enjoys considerable vogue and has been the occasion of much academic discussion. As is the custom with German scholars, its merits have been set forth in many ponderous tomes, but for all that its content has not become much clearer and its claim to be ranked as a full-fledged science has not been established. From a survey of the extensive literature it becomes more and more evident that sociology, if it is not to lose itself in a maze of irrelevant matter, must thoroughly revise its methods and formulate its aims with

[12] *Les Lois de la Société Chrétienne,* 1875, Paris.

[13] *Le conflit de la morale et de la sociologie,* 1911, Paris; *L'Emancipation des Femmes,* 1902, Louvain; *Politique Catholique et politique socialiste,* 1898, Louvain.

[14] *Psychologie des foules,* 1895, Paris; *Psychologie du socialisme,* 1903, Paris.

[15] *Les Fonctions Mentales dans les Sociétés Inferieures,* 1910, Paris.

[16] *Sociologie Générale,* 1911, Paris; "La race", in *Revue Internationale de Sociologie.*

[17] *Esquisse d'une Sociologie,* 1903, Brussels.

[18] *La Science Sociale Contemporaine,* 1904, Paris.

[19] *La Psychologie des Individus et des Sociétés,* 1906, Paris.

[20] *Conscience et Volonté Sociales,* 1897, Paris; *Limites et méchanisme de l'association humaine,* 1911, Paris; *Les luttes entre sociétés humaines,* 1896, Paris.

[21] *Nouveau Programme de Sociologie,* 1904; *Sociologie,* 1893, Paris.

[22] *La Religion des Primitifs* par Mgr. A. Le Roy, Evêque d'Alinda, Paris, 1909; and *Problèmes et Conclusions de l'Histoire des Religions,* 1897, Paris. In both of these books modern sociology is combated with its own weapons by masters who know well how to use them and who bring home many a telling blow. Cf. also: Viktor Cathrein, S.J., *Die Einheit des sittlichen Bewusstseins der Menschheit;* St. Louis, B. Herder, 1914.

greater precision. It is impossible that a science, as sociology has attempted to do, embrace the entire range of human phenomena. The controversies among the German sociologists may help to define more accurately the subject matter with which sociology is to deal and to set forth its relations to other departments of learning.[23]

Names there are many. We single out the following: W. H. Riehl,[24] L. Gumplowicz,[25] A. E. F. Schaeffle,[26] G. Ratzenhofer,[27] G. Simmel,[28] Wilhelm Wundt,[29] Achelis,[30] Paul

[23] Reviewing the *Koelner Vierteljahrshefte fuer Sozialwissenschaften,* Prof. Albion Small writes: "Perhaps no portion of the present number of the *Zeitschrift* will have greater interest for American professors of sociology than pages 86-90, which contain all that the editors had been able to learn about sociological instruction in German institutions during the year 1920-1921. The reports are both gratifying and chastening. They show on the one hand that German sociology is in relatively the same condition of uncertainty about itself which American sociology has been trying to outgrow since 1892. It is certainly stimulating to us to learn that the movement in Germany has gained so much impetus. Our prediction is that the Germans will waste less time in the methodological wilderness than the Americans required. In a relatively short time they will have settled upon their problems, and they will be presently arriving at results which will be the best demonstration that investigation of human experience from the group center of attention yields results which had not been visible from previous orientation." *The American Journal of Sociology,* June, 1921, p. 93.

[24] *Die buergerliche Gesellschaft,* 1907.

[25] *Grundriss der Soziologie,* 1905; *Der Rassenkampf,* 1908, Innsbruck.

[26] *Bau und Leben des Sozialen Koerpers,* 1881, Tuebingen. In this extensive work the author develops with great ingenuity and a wealth of detail the analogy between human society and the animal organism and draws from it happy illustrations and interesting conclusions. But at times he pushes the analogy too far and derives from it unwarranted inferences.

[27] *Die Soziologische Erkenntnis,* 1898, Leipzig; *Soziologie,* 1907, Leipzig. An appreciation and a criticism of Ratzenhofer's theory may be found in the *General Sociology* by Albion W. Small.

[28] *Soziologie,* 1908, Leipzig; *Philosophie des Geldes; Philosophische Kultur,* 1919, Leipzig. It is interesting to know that Prof. Simmel is a pragmatist and that he has given to this philosophical method a peculiar twist of his own. Concerning his Philosophy, Father Leslie J. Walker, S.J., writes: "In Germany, Pragmatism has found a friend in Herr Simmel, who, in his *Philosophie des Geldes,* treats incidentally of the nature of truth. Herr Simmel regards truth as a value determined by our needs, of which economical values are only a particular case; but though his standpoint and the general form of his arguments is different from that usually adopted by Pragmatism, his claim to rank as a pragmatist can hardly be questioned." *Theories of Knowledge,* New York, Longmans, Green and Co., 1919; p. 23.

[29] *Voelkerpsychologie,* 1909, Leipzig.

[30] *Soziologie,* 1899, Leipzig.

Bergemann,[31] R. Eisler,[32] K. Th. Preuss [33] and Joseph Froebes, S.J.[34]

In America sociology has flourished in a particular manner and given rise to an extensive literature. With the psychology of religion, it may almost be called a distinctively American science. It is possibly the practical and positivistic character of these two sciences that possesses a special appeal for the American mentality. At all events, whereas in other philosophical disciplines Americans are but followers, along the lines of sociological research and experimental psychology they are originators and very progressive. Sociology in a sense may be styled a democratic science, which would be another reason for its popularity with us.

We give a list of writers on the subject that have achieved some fame and that may be regarded as fairly representative of the various existing schools. The list is selective and makes no pretensions at completeness, but it will serve as a guide for further inquiries. We mention: F. H. Giddings,[35] Albion W. Small,[36] Lester F. Ward,[37] E. A. Ross,[38] E. C. Hayes,[39]

[31] *Ethik als Kulturphilosophie,* 1904, Leipzig.

[32] *Soziologie,* 1903, Leipzig.

[33] *Die geistige Kultur der Naturvoelker,* 1914.

[34] *Lehrbuch der experimentellen Psychologie,* St. Louis, B. Herder; see chapter, Sozialpsychologie. Cf. also: *Die Anfaenge des menschlichen Gemeinschaftlebens im Spiegel der neueren Voelkerkunde,* von Dr. phil. Wilhelm Koppers, S.V.D., M. Gladbach.

[35] *The Principles of Sociology,* 1896, New York; *Elements of Sociology,* 1900.

[36] *General Sociology.* An exposition of the main development in Sociological Theory from Spencer to Ratzenhofer. 1905, Chicago. *Adam Smith and Modern Sociology,* 1907.

[37] *Dynamic Sociology,* 1883, New York; *Pure Sociology,* 1903; *Psychic Factors of Civilization,* 1893, Boston.

[38] *Foundations of Sociology,* 1905, New York; *Social Psychology,* 1908; *Social Control,* A Survey of the Foundations of Order, 1901, New York.

[39] *Introduction to the Study of Sociology,* 1915, New York; *Sociology and Ethics,* The Facts of Social Life as the Source of Solutions for the Theoretical and Practical Problems of Ethics, 1921, New York. Since the attitude of this book toward ethical principles is typical of modern sociology in general, we quote from it some significant passages. "And the only science that can equip us with an ethics is the scientific study of human life, that is to say, of social life, for man's life becomes human in the significant and distinctive sense only in society and by the methods of causation involved in the cumulative effects of association" (p. 4). "Religion built upon the unknown and the unknowable, great as its services have been and still are, has often obstructed thought and obscured duty. It has occupied men too much with keeping their own souls out of hell and getting them into heaven and too little

Charles A. Ellwood,[40] Charles H. Cooley,[41] J. M. Baldwin,[42] G. E. Howard,[43] F. W. Blackmar and J. L. Gillen,[44] Charles Platt,[45] Stewart Paton,[46] Robert E. Park and Ernest W. Burgess,[47] Grove S. Dow,[48] Aurel Kolnay,[49] James Quayle

with the task of transforming the social life of homes and neighborhoods, cities and nations, into a kingdom of heaven" (p. 22). "Geographical conditions mold religion and morality as well as government and household arts. The biological traits of a population have a bearing upon all divisions of their life" (p. 32). "We have defined right conduct as that which increases the net sum of good human experience" (p. 128). "The study of comparative sociology reveals no more impressive fact than the amazing incongruities between the conscience codes of different peoples, and even of the same people at different stages of progress" (p. 182). "Conscience codes are as typical and characteristic products of social evolution as languages or political systems. . . . A moral code, instead of being a universal requirement applicable to the treatment of all mankind, was first the requirement devised by a group, and inculcated and enforced by a group for the benefit of that group and its members. . . . No man is born with a conscience any more than he is born with a language. Though every normal person is born with capacity to acquire both a language and a conscience. One will acquire the conscience of a group in which he has membership, as he will acquire the language of a group in which he has membership" (p. 184). "The distortion of life to which we are most prone is selfishness. The rebalancing which life most needs is rational altruism. The cult we need is the cult of service" (p. 239).

[40] *Sociology and Modern Social Problems,* 1913, New York; *Sociology in its Psychological Aspects,* 1921; *The Reconstruction of Religion,* A Sociological View, 1922, New York.

[41] *Human Nature and the Social Order,* 1902, New York; *Social Organization,* 1909.

[42] *The Individual and Society,* 1906, New York.

[43] *General Sociology:* An Analytical Reference Syllabus, 1907, Lincoln, Nebraska.

[44] *Outlines of Sociology,* 1915, New York.

[45] *The Psychology of Social Life,* A Materialistic Study with an Idealistic Conclusion, 1922, New York. Though we cannot approve of the general drift of this work, we do find in it sane criticism and valuable suggestions. Thus the author repudiates the modern tendency of exalting the group over the individual: "Much has been written of the soul of the group, of the group mind, of the spirit of the nation. The effort has been made to raise up a group something which shall transcend the individual man and lead its own life independently. I believe this to be a dangerous proceeding. Its tendency will be to relieve man of individual responsibility. In placing power and soul in the group, it must place there, also, duty, and this will be fatal to practical reform" (p. 10). With regard to truth the author is a thoroughgoing pragmatist. He says: "Truth, I repeat it once more, is that which finds in us no conflicting brain patterns. What is true for us may be known as an untruth by another" (p. 267).

[46] *Human Behavior,* in relation to the Study of Educational, Social and Ethical Problems, 1921, New York.

[47] *An Introduction to the Science of Sociology,* Chicago.

[48] *Introduction to the Principles of Sociology,* 1920, Waco, Texas: Baylor University Press.

[49] *Psychoanalysis and Sociology,* 1921, New York.

Dealey,[50] William McDougall,[51] James Harvey Robinson,[52] and Morris Ginsberg.[53]

Basic Errors of Modern Sociology and Social Psychology. Neither of these closely allied sciences give any credit to human reason for the upbuilding of society and the maintenance of order. The rational faculty of man is utterly ignored. Human progress and civilization are explained by agencies that work unconsciously, such as suggestion, imitation, sympathetic radiation and others that may be operative in the animal world also. Thus the distinctively human character of society and civilization is entirely obliterated.[54]

The individual is completely absorbed in the group. In fact, man has not made society, but society has made man. Whatever distinguishes man at present from the beasts of the jungle is due to the happy accident of association.[55] The result of this confusion is that modern psychology no longer

[50] *Sociology,* Its Simpler Teachings and Applications, 1909, New York.

[51] *An Introduction to Social Psychology,* 1916, Boston; *The Group Mind,* 1920, New York; *Is America Safe for Democracy?* 1921, New York. Dr. McDougal sees instincts everywhere. His entire social psychology is built upon them. "We may say, then, he writes that directly or indirectly the instincts are the prime movers of all human activity" (p. 44). Prof. Ellsworth Faris somewhat facetiously remarks with regard to this theory: "Many discussions of instinct refer to the imagined experiences of our primitive ancestors, experiences which are learned not by a direct observation of facts, but which are described by those who possess a luxuriant imagination."—"Are Instincts Data or Hypotheses?", *The American Journal of Sociology,* Sept. 1921.

[52] *The Mind in the Making,* 1921, New York.

[53] *The Psychology of Society,* 1921, London.

[54] Here is an illustration. Dr. Robinson says: "They [students] should early learn that language is not primarily a vehicle of ideas and information, but an emotional outlet, corresponding to various cooings, growlings, snarls, crowings, and brayings." *The Mind in the Making,* p. 224. Dr. Charles Ellwood speaks in a similar manner: "In a word, human society rests upon instincts established by natural selection during the long prehuman stage of man's evolution. . . . The origin of these intellectual elements which have given a peculiar color and form, so to speak, to human association we cannot here discuss except to say that they are themselves largely social products. . . . Even self-consciousness itself, the consciousness of the unity and continuity of our mental life, which many make the distinctive mark of human society, is probably an outcome of association." *Sociology in its Psychological Aspects,* p. 133.

[55] Thus Prof. J. Arthur Thomson quotes with approval a current sociological axiom to this effect. "There is much truth in the saying," he writes, "Man did not make society; society made man." *The Outline of Science,* Vol. 1, 1922, London. Cf. Dr. Arthur James Dodd, who says: "Further, the group activity not only really confers personality upon the individual, but it also actually increases the individual's ability and output." *Theories of Social Progress,* 1918, New York, p. 49.

knows what to attribute to the individual and what to the group. It is even willing to subscribe to the absurdity and the monstrosity of a group mind and a group will.[56]

Both morality and religion are regarded as purely social phenomena without any metaphysical basis. They are supposed to have arisen in response to certain social needs and, hence, are subject to change. Moral prohibitions have their origin in group taboos imposed for the benefit of the ruler or of the group. Religion was invented to furnish a sanction for these prohibitions. Though the notion of religion may have become refined in the course of human evolution, radically it still retains its original nature and is nothing but a means of social control.[57] Accordingly, when the sociologist uses these terms he does not accept them in the traditional sense.

We are afraid that modern sociology and social psychology will prove sadly inadequate to the task of reconstructing human society and building a better world.

C. BRUEHL.

[56] Cf. Ralph Barton Terry, "Is there a Social Mind?", in *The American Journal of Sociology*, March, 1922.

[57] Concerning the rise of moral notions, Dr. Hayes says: "Moral judgments originally and essentially are common judgments and sentiments of approval and condemnation for the conduct of members of the group toward each other and toward the actor's own interest. . . . Morality groups are at first small clans. In time ethics become ethnic." *Sociology and Ethics*, p. 189. With regard to religion, Dr. Ellwood has this to say: "The second thing, then, which religion does is to act as an agency of social control, that is, of the group controlling the life of the individual, for what is believed to be the good of the larger life of the group. We cannot have such a thing as purely personal or individual religion which is not at the same time social. For we live a social life and the welfare of the group is, after all, the chief matter of concern." *The Reconstruction of Religion*, p. 42. Dr. W. K. Wright gives the following definition quite in keeping with the preceding views: "Religion is the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some agency different from the ordinary ego of the individual, or from other merely human beings, and that imply a feeling of dependence upon this agency." *A Student's Philosophy of Religion*, 1922, New York.

Criticisms and Notes.

THE CATHOLIC CHURCH IN CHICAGO: 1673-1871. An Historical Sketch by Gilbert J. Garraghan, S.J. Chicago: Loyola University Press. 1921. Pp. x—236.

THE LIFE OF PATRICK AUGUSTINE FEEHAN, Bishop of Nashville, First Archbishop of Chicago: 1829-1902. By the Reverend Cornelius J. Kirkfleet, Ord. Praem., author of the "History of St. Norbert". With Introduction by the Right Rev. Peter James Muldoon, D.D., Bishop of Rockford, Ill. With sixteen illustrations. Matre & Company, Chicago. 1922. Pp. xix—381.

With the exception of the nine years between 1871 and 1880 and the two decades between 1902 and the current year these two works constitute a fairly complete summary of the outstanding events in the history of the Catholic Church in Chicago. The fire of 1871 marked a dividing line in the life of the elder and the later Chicago. The pioneer period may be said to have been brought to a close by that unparalleled conflagration, while the half-century intervening since then spans the rejuvenated life both of the city and of the Church.

When on 17 June, 1673, Father Marquette and Joliet discovered the Mississippi at its juncture with the Wisconsin they descended the great river as far as the Arkansas, whence after a brief delay they started homeward. Reaching the Illinois, into which they turned, they stopped for a while at the Indian village of Kaskaskia on its banks. Resuming their journey, which extended up the Desplaines, and portaging thence to the Chicago River, they voyaged over Lake Michigan to Green Bay. Leaving the Mission of St. Francis Xavier, 25 October, 1674, Marquette, accompanied by two French voyageurs, returned southward over the Lake, intending to reach Kaskaskia, where he had promised the Indians to establish a mission. He arrived at the mouth of the Chicago River, 4 December, broken in health and unable to continue the journey. On the west fork of the south branch of the river his companions built for him a rude shelter. Here he spent the winter of 1674-75, making the Exercises, caring for the spiritual welfare of his companions and writing his Journal. In the little hut near the Lake, and now marked by a cross within the heart of the great city, was laid the foundation of the Church in Chicago.

The story of the gradual growth of those early beginnings down to the strange century-long interruption of the work; the faint,

tentative efforts of resumption about the beginning of the nineteenth century; the patient labors of the successive visiting missionaries until the establishment of the first parish by Fr. St. Cyr (1833); the inauguration of the Chicago diocese in 1843 with its first Bishop, William J. Quarter; then the successive episcopates of Van de Velde, O'Regan, Duggan, and Foley: these several stages in the establishment and the development of the Church in the Queen City are set forth by Fr. Garraghan with a rich abundance of historical incident and a vividness of style that make his work as instructive as it is interesting. Almost all the materials (always when the documents were extant or attainable) have been derived from original sources and they are woven into an inspiring tapestry wherein the heroic figures of the past seem to live again and to react their deeds of self-sacrifice in the cause of faith and charity. The work is a model both of historical research and of historical writing. Neatly made and graphically illustrated, the volume will gratify the book-lover. Thoroughly documented and well indexed, it answers the needs of the historical student. Future historians of other dioceses may take it as a stimulus and an exemplar.

The Life of Archbishop Feehan covers in substance the history of the Church in Chicago from 1880 to 1902. Born in Ireland in 1829 and ordained to the priesthood in St. Louis in 1852, Fr. Feehan served at various intervals as curate, seminary professor, and pastor in that city. Consecrated Bishop of Nashville in 1865, he was nominated Archbishop of Chicago, 28 November, 1880. He died in his episcopal city, 12 July, 1902. His pastoral activities were chiefly effective during the yellow fever scourge which almost depopulated Memphis during the epidemics of 1873, 1878, and 1879. These occasions of public calamity evidenced the heroic qualities of the good shepherd. As Archbishop of Chicago, his zeal found a wide range for its energy in developing the educational system of the diocese and in meeting the problems arising from the tremendous influx of heterogeneous nationalities that poured through the wide-open gates of the metropolis. "Fill the schools now and the churches will be filled in the future", was his slogan. The marble statue which graced the Catholic educational exhibit at the Chicago World's Fair and bore on its pedestal the inscription, "To the Father of our Schools", happily symbolized the Archbishop's paternal solicitude for the permanent welfare of his flock, and explains why it was that during his administration his schools recorded proportionately more children under Catholic care than any other diocese in the Western States.

The Archbishop's policy of Americanization blended sympathy and kindliness with efficient helpfulness. He feared that the newcomers would too rapidly discard their old-country habits, customs or language. The change, he held, should be "gradual . . . and come from their own appreciation of the United States and the blessings conferred rather than from a too forced action from without". No wonder, as Bishop Muldoon remarks, "he enjoyed the affection and confidence of all the elements of the great metropolitan city".

His zeal for education naturally entailed a deep regard for the Catholic sisterhoods. After administering Confirmation in a parish it was his custom to call upon the religious teachers, to compliment and thank them for the excellent education they were imparting. After one such visit he remarked that "non-Catholics have no conception of the great value of our religious communities, and I often wonder if even our Catholics fully appreciate the heroic work that these men and women are doing. . . . Oh, I can have no patience with priest or layman who is uncivil or discourteous to the nuns. Such show utter disregard for the finer things of life" (p. 230). In this connexion he told the following story which shows that the staid, somewhat silent, prelate was not without the saving sense of humor. "When I was a young priest in St. Louis I was seated one day in an omnibus near the driver. A big Irishman known as 'Red Simon' was also there and as I passed him he lifted his hat and saluted me. I paid no further attention to him until two nuns also entered the vehicle. No sooner were they seated than a violent disturbance occurred. I could recognize 'Red Simon' in action, and with every punch he gave his victim on the floor I could hear him say, 'You will insult these women of God, will you?' After some mauling, 'Red Simon' picked up the disturber and flung him to the street, saying, 'There's where the like of you belong'. After finding his hat he came to me and begged my pardon for the disturbance, adding, 'I could not help it, Father; he insulted those women of God and I would not insult you by repeating what he said'. Now, Fathers," continued the Archbishop, "I cannot entirely approve of such muscular Christianity, but really I somewhat enjoyed the evidence of faith and respect for the nuns and also felt the ruffian had been properly treated. Some people can understand only physical arguments" (ib.).

The present biography, while giving "all the major ascertainable facts", makes no claim to be final or complete. The Archbishop left practically no correspondence, so that the materials had to be gathered from the newspaper reports of events, from sermons, addresses and verbal communications. Great credit is therefore due

the writer for the mass of data accumulated. These some future historian will doubtless discriminate and further utilize.

If sympathy, admiration, enthusiasm are essential to the compiling of a biography, the present writer possesses them in no slight degree. Colder-blooded critics might prefer to have seen them expressed with less ardor and more subdued rhetorical coloring. On the other hand, the very fervor and exaltation of style are but the indices registering the motor pressure of the writer's admiration for the lofty ideals and the high degree of their realization in the life of Archbishop Feehan.

HEALTH AND HAPPINESS. An Elementary Text Book of Personal Hygiene and Physiology based on Catholic Principles. By the Rev. Francis J. Dore, S.J., Ph.D., M.D., Dean of the School of Social Science, Fordham University. — Joseph F. Wagner, New York; B. Herder, London. 1922. Pp. xviii—233.

DIRECTION DE CONSCIENCE PSYCHOTHERAPIE DES TROUBLES NERVEUX. Par l'Abbé Arnaud d'Agnel et Dr. d'Espiney. Pierre Téqui, Paris. 1922. Pp. 480.

Father Faber used to say that some persons are trying to mend their charity when they ought to be working at their faith. Of course the converse is also true, and no less inferentially correct, as even the tyro of Logic will recognize. So, too, with the "natural" habits. Lots of people are concerned about their spiritual troubles when they ought to be taking pepsin or liver pills. Here, too, the converse proposition is no less obviously true and logically justified. People are often harassed by "nerves" which they might placate by a course in gymnastics of the will. The best rule, therefore, as regards both the supernatural and the natural habits or virtues is: follow the golden mean, the *medium aureum* (not the *aurea mediocritas*). Virtue is said to lie in the middle, albeit it sometimes lies—belies itself—when it is there; and the middle as regards us mortals is secured when the *mens sana in corpore sano* establishes a normal personality. The two books above are helps to this end; aids to its conservation.

Health and Happiness is an elementary text book. As "elementary" it gives an outline of the structure of the human body — the skeleton, muscles, circulation; digestion and assimilation; the eye and ear; the lungs; the nerves. The structure of these several organs is described just sufficiently to enable the student to understand their functioning and the practical methods and means required to keep them normal, healthy. Being "based on Catholic

principles", the treatment presupposes that the human body is vivified by a spiritual soul, the value whereof, while supreme and normative, is not *per se* exclusive. As a text book it is befittingly systematic and didactic, each chapter being followed by a questionary for review. On the other hand, the exposition is as untechnical as the matter permits; the style is pleasing; and the text is illustrated with a number of instructive and attractive photographs. Of particular practical value, especially for the religious teacher and even for the priest, are the chapters on the nervous system — the physical basis of all psychical activity whereby we

> Sow a thought and reap an act;
> Sow an act and reap a habit;
> Sow a habit and reap a character;
> Sow a character and reap a destiny.

The author's observations on the use of alcohol and tobacco, while not extreme, allow no wide liberty to men (should we add, women?) who love the cheering cup or the soothing pipe. People likewise (here we can include both sexes) who are addicted to the mild dissipation of the breakfast Mocha or the evening Oolong are warned that they are taking "a drug which stimulates the nerves, and although grown people may take it without apparent [note it, ye coffee-ites!] harm, it is very inadvisable to give it to children, as it produces nervousness, irritability, and frequently headaches". One has misgivings that gentle Sister Physiologica who teaches these things may be getting the imperative command from some irate mamma: "Don't learn Sally no more about her insides. It makes her sassy!"

All and all, *Health and Happiness* is a highly commendable production both for its matter and its form, its theory and its practice. The triple academic distinction attached to the author's name stands as an index of extrinsic authority, therefor.

The literature of Psychotheraphy continues to grow apace. There are already a goodly number of such books under various titles in English, and the French language suffers from no dearth of them. The work above is probably the most recent. As the title indicates, both a priest, a director of souls, and a physician, a *curator corporis*, have collaborated in the production. This obviously is as it should be when the two professions or vocations are not conjoined in the same person, as they rarely are. We suspect that in the present case the major part of the work has been done by the Abbé Arnaud d'Agnel, as many of the pages treat of the explicitly spiritual phenomena of the inner life and of the psychological penetration of the

great directors of conscience. On the latter point St. Francis de Sales is naturally and justly given special prominence by reason of the depth of his insight, his practical advice, and the invariable kindliness and geniality of his manner.

The symptoms common to morbid conditions of the soul and the physiological disorders of the nervous system are carefully analyzed. The subconscious, or, as the writers call it, the "unconscious", life is examined in detail; the influence of the conscious act, especially of concentration, both in psychotherapy and in spiritual direction is carefully considered; the development and reëducation of the will in the same two spheres are ably treated. There is also a well-balanced chapter on the nature and treatment of scruples.

While little that is new or strikingly original is found in the book, the subject is treated ably, lucidly, and with an eye to practical utilization by both priests and physicians. Confessors and spiritual directors as well as Catholic physicians will find in its pages many valuable suggestions in their respective spheres of guidance and especially in those cases wherein the sanity of the patient calls for the coöperation of the spiritual and corporal advisers. It need hardly be noted that an index or at least an analytical table of contents would have enhanced the value of so large a volume.

HISTORIC CAUGHNAWAGA. By E. J. Devine, S.J., member of the Canadian Authors' Association, member of the Antiquarian and Numismatic Society of Montreal, lecturer in Canadian History, Loyola College; editor of the "Canadian Messenger". Messenger Press, Montreal. 1922. Pp. vii—443.

Full half a century before the Spanish Jesuits in South America had established the renowned "Reductions of Paraguay", and a century before the Spanish Franciscans had laid the *camino real* linking up the rosary of twenty-one missions they had strung along the lower half of California, the French Jesuits of North America had gathered into the peaceful sanctuary of Laprairie (Kentake) on the St. Lawrence the converts they had won from the fiercest of pagan savages, the Iroquois Indians, of Canada and New York. The origin of this, the first Christian Indian concentrado, which developed into *Historic Caughnawaga,* the subject of the present monograph, is told by Charleroix in his *Histoire de la Nouvelle France.*

"The missionaries after having watered the country with their sweat and some of them even with their blood, lost all hope of establishing Christianity on a solid basis among the Iroquois, but not of bringing at least a large number of them under the yoke of religion.

They were convinced that God had his chosen souls among those barbarians [the event justified the forecast], as He has in every other nation, but they had long felt that in order to give practical effect to their conviction, they would have to separate them from their fellow countrymen and place them somewhere in the French colony, not merely those who were already converted, but also those who had a leaning toward Christianity."

The foundations were first laid at Laprairie (1667) on the south shore of the St. Lawrence directly opposite Montreal. Subsequently (1676) the village was moved a few miles west (Kahnawake) on the same bank of the river. The spot is still hallowed by the grave of the Indian maiden Kateri, the saintly Lily of the Mohawk. Later (1690) it was transferred to a spot nearer to the Lachine rapids (Kanatakwenkenke) and afterward (1716) to a location slightly above the rapids, where it received the name by which it is still called, *Caughnawaga.* The several steps in the growth of the concentration movement are narrated in the volume above. The author had at control a large mass of first-hand, albeit hitherto unsifted sources; notably the Jesuit Relations, the Dominion and the ecclesiastical archives, and the Colonial Records of New York State.

Although, as he observes, he had "to blaze a new trail through a wilderness of books and musty documents", the reader finds the path anything but arduous or unpleasant. On the contrary, he feels himself under the guidance of one who knows all about the road and the adjacent objects of interest and who possesses at the same time the gift of bright and entertaining narration.

The book is a valuable addition to our historical literature treating of the interrelations of the French and English with the aborigines of Canada and the nearby American colonies. It has a special interest for Catholic readers, as it recounts to them from authentic sources the heroic deeds of the French missionaries and the hardly less inspiring devotedness of the Indian neophytes. The reading of its stirring narrative may, it is to be hoped, induce some of the countless tourists who annually enjoy the scenery of the lordly St. Lawrence—and incidentally the thrill of "shooting the rapids"—to stop over at Caughnawaga, which clings to the river's bank only a dozen miles from Montreal. The village, though in recent times it has taken on an air of modernity, still breathes its aboriginal atmosphere and retains many of its racial types. "The angular features, piercing black eyes, the guttural accents of the native language, the swarthy bronze complexion everywhere manifest, all betoken the survival of a remnant of the doughty Iroquois who for nearly a hundred years spread terror and desolation among the early European settlers." Above all, the village church with spire heavenward

pointing still stands as an unmistakable symbol of the only power that was ever able to tame the savage; and a no less eloquent witness to the fidelity with which the red men and their children have clung to the faith implanted in the fierce hearts of their Iroquois forefathers by the gentle Black Robes of New France.

Literary Chat.

Paléographie Musicale, in which the Benedictine monks of Solesmes have been publishing artistic reproductions of the principal Manuscripts of the Gregorian chant preserved in the old libraries of St. Gall, Einsiedeln, Chartres, Laôn, Montpellier, and the British Museum, belonging mostly to the tenth century, have just issued the first number of the ancient Antiphonary of Worcester. This belongs to the thirteenth century. It is now twenty-six years since the work of printing these beautiful documents began, and no librarian interested in the liturgical developments of Roman, Ambrosian, Mozarabic, and Gallican art and letters should fail to procure the work, over which the veteran Dom André Mocquereau, who has helped the Gregorian movement in America but lately at much sacrifice, still presides. (Publishers: Desclée et Cie, Tournai; and Picard et Fils, Paris.)

The *Abbey Vigil Lights* is a collection of seven hagiographical landmarks in which a Benedictine Father of St. Bede's Abbey, Peru, Illinois, interestingly discourses upon the Blessed Sacrament, Our Lady, St. Joseph, St. Michael, St. Benedict, St. Scholastica, and St. Aloysius, favorites of the local Benedictine devotion. The author calls them lamps on the altars of the abbey church, and his reflections are meant to induce others to set these lights anew, to feed and trim them to be vigil lights for the meeting of the Bridegroom.

What most of us know about Lithuania could be quickly told; what we don't know, it would take some years to sum up. What probably few people—outside the esoteric fraternity of the philologists—ever dreamed of, is that Lithuania can make good claims to being, if not our original birthplace, at least the centre whence radiated our highly antiquated ancestors, the Indo-Europeans.

Those of us who were brought up on the books of ancient history or the compends of linguistics that circulated through the high schools a generation ago (and indeed we are not sure that even the most recent text books of to-day tell any different story) were taught that the home of the noble Aryan from which all our Indo-European forefathers migrated —whether down into India or westerly into Europe—lay somewhere on or about the plains of Iran (Persia). Perhaps some of us may have read somewhere that the original centre of radiation was about the north of Afghanistan or the plateau of Pamir, "the Roof of the World"; or Armenia; or somewhere along the range of the Caucasus; or again around the Caspian Sea. But none of us ever thought of looking for the cradleland of our race in the valleys and the plains of Balto-Russia where now dwell the Letts.

Nevertheless Mr. Harold H. Bender, Professor of Indo-Germanic Philology at Princeton, has drawn up a strong line of argument based chiefly on linguistic data in defence of the thesis that the "home of the Indo-Europeans" was Lithuania and thereabouts. The booklet (pp. 57), bearing the title just quoted, wherein this theory is established, is at once an epitome of interesting philological and archeological information. It is no less a fine exemplar of scientific

method and logical thinking. So much so, indeed, that it might well serve as an auxiliary source of illustration for a course of logic by furnishing some substitutes for the stock-in-trade, such as, for instance, *animal est substantia, sed asinus est animal. Ergo.* Q. E. D. (Princeton, University Press.)

Speaking of text books brings to mind a slender booklet (pp. 87) entitled *Teaching the Drama and the Essay,* by Brother Leo (New York, Schwartz, Kirwin and Fauss). It would not be easy to find a better model of teaching how to teach literature. Brother Leo is possessed by the dual habit of true pedagogical science and art; that is, the habits *possess* him because he possesses them. They have become natural to him, and consequently they move and control with the spontaneity and naturalness of nature. Besides, their efficiency is the more potent because they work invisibly. His is the perfect art of concealing art.

He makes his teacher-readers feel that their chief business is to awaken in the soul of their pupils the vital appreciation of literature. They must teach the mechanics, the æsthetics, the dynamics of literary productions, but the vital thing is appreciation of the work as a contribution to one's philosophy of life. "The great, the tragic error of much college teaching to-day — a heritage in part derived from the study of the ancient languages and in part from the methods in vogue in the German universities— is to make true appreciation of literature as an art degenerate into the study of philology as a science" (p. 12). Brother Leo's booklet will help the student to avoid this deordination. We have ranked the work amongst text books. It deserves rather to be called a literary guide to literary art. It exemplifies its own theory. In its spirit and in its style it might have been a posthumous work left by that true master of the art of letters, Brother Azarias.

Whatever be one's opinion as to the ethical judgment to be passed on the tragic ending of Terence MacSwiney's life — and *doctores adhuc scinduntur* concerning the morality of the hunger strike—there should be no difference of judgment regarding the character sketch of MacSwiney's heroic figure which has been drawn by Mr. P. S. O'Hegarty and embodied in a small volume recently issued by P. J. Kenedy and Sons (New York) under the title *A Short Memoir of Terence MacSwiney* (pp. 98).

Mr. O'Hegarty, an intimate friend of MacSwiney and his family, had command of the data of his hero's life from the cradle to the tragic climax in Brixton prison. The portrait reflects the finest features of MacSwiney's personality — his strength, tempered by gentleness; his refined literary taste; his robust faith; his tender piety; the inflexible will which sustained him under the incessant pain of the seventy-four days' fast (MacSwiney never got used to the physical distress; near the end he told Fr. Dominic, his confessor, that he would give £5000 for a cup of tea). MacSwiney's career being largely identified with Sinn Fein, the present memoir naturally includes a short history of that movement.

The July issue of the *Harvard Theological Review* (quarterly) contains a noteworthy article entitled "Recent Tendencies in Roman Catholic Theology". The study (for such it literally is) which occupies about three-fourths of the Review, is a remarkably critical piece of work. It is thoroughly documented and reflects a knowledge of the subject which is both intimate and almost comprehensive. Such inside acquaintance with Catholic Theology and its literature is rarely seen in a non-Catholic periodical and indeed seldom if ever emanates from a non-Catholic source. One cannot but feel that the author writes from an inside acquaintance with the religious system he so expertly dissects and criticizes, and that a changed attitude toward that system may account for the drops of gall which repeatedly run into his language. One feels too that, had sympathy rather than antipathy been back of his pen, he would have understood more deeply the letter of Cath-

olic intellectualism and that the spirit thereof would not *almost* entirely have escaped him. We emphasize *almost*, for the concluding paragraphs of the article show a more just appreciation of the spiritual or affective side of Theology than does the bulk of the article which deals with its purely intellectual or speculative contact.

The paper is far too extensive and elaborate to warrant much more than mention of it here. It were much to be desired that it should be discussed adequately by a Catholic theologian having as full acquaintance with the literature, permanent and transient, as the writer of it evidences.

It would not be difficult to point out not a few misstatements and half-truths and that the criticism repeatedly reaches a point where, if able to go one step farther, would have turned *volte face*.

It need hardly be insisted that Leo XIII never "advocated the exhumation of scholastic philosophy" (p. 238; also 243), since that philosophy had never died and certainly was never buried — unless metaphorically by its retirement to the monasteries during the Reformation period. If perchance an individual follower of Loyola took up with this or that portion of Cartesianism, is it just to say that "the Jesuits discarded the Thomistic system in favor of Descartes" (p. 243)

In discussing Modernism the critic appears excessively eager to find fault with Pius X for having declared "a special philosophy" to underlie the Modernist movement. Surely such a *Welt-Anschauung* as Modernism, following in the immediate wake of the widely prevailing Agnosticism (the logical result of the Kantian philosophy) was itself due to the "special philosophy" that permeated contemporary thought — a philosophy that tended to undermine not only "scholastic criteriology and apologetics" (p. 245) but the whole structure of Catholic intellectualism.

There occurs in the article a goodly number of other inaccuracies which on the whole, however, seem to result rather from an unsympathetic attitude of mind than from deficient information. Attributable to the latter cause, however, is the statement that the Louvain Institute of Philosophy was established by "the priest Mercier" (p. 240) at the University. It was founded in and as a separate and independent college. The latter only much later became affiliated with the University of Louvain. Perhaps it may be superfluous to note that the late Abbé (not Père) Hogan was never a "French Lazarist" (p. 250).

With the July number *The Pilgrim*, edited by Dr. Temple, the Anglican Bishop of Manchester, completes its second volume. The eight numbers to its credit have contained not a few interesting and suggestive papers on questions of the day, especially religious, social and economic. Its field and spirit are somewhat parallel with those of the *Hibbert Journal;* though perhaps it may be a trifle more conservative, as befits its religious affiliations. That conservatism, however, is flexible enough to allow even one "who is a priest of the Church of England" (p. 404) to conceive man as sprung from "pre-human ancestors" who at one time lived in "the tops of trees" (p. 399). By all means let us have "evolutionisme *mais restreint*".

Amongst the more thoughtful papers contained in the latest issue of the *Pilgrim* is one entitled "Some Principles of Symbolism". It gives an unusually acute analysis of symbolical language in its application to the spiritual and religious order—an application which, as every one knows, is beset with much obscurity and with grave difficulties and demands a nice sense of discrimination if language, and thereby thought, are to be kept free from the implications of pantheism or an exaggerated anthropomorphism.

Tokens of excellent diocesan administration are suggested by the *Year Book of the Diocese of Indianapolis*. Where such publication does not supplement the permanent legislation embodied in the ecclesiastical statutes,

it makes its canonical prescriptions effective, and thus saves them from becoming a dead letter. In several American dioceses there are issued periodical bulletins, much like apostolic letters, which remind the clergy of their pastoral obligations, special faculties, canonical privileges, and corporate activities. Valleyfield, Harrisburg, Duluth are examples. Such publications have a value above the occasional chancery letters addressed to diocesan priests, inasmuch as they can be filed and kept for definite reference. The Indianapolis *Year Book* tells priests about chancery methods, diocesan reports to be made to the Ordinary, salaries and collections, matters pertaining to the matrimonial and curial courts, subjects to be discussed at the clerical conferences, and the topics for examinations of the Junior Clergy and rectorships. Besides being a directory, it furnishes membership lists of clerical organizations, Mass obligations for the dead, and a brief review of important ecclesiastical and local events of the previous year. The Year Book idea calls for imitation, especially if it were to contain a full list of special faculties accorded to priests of the diocese by apostolic or episcopal indult and the conditions of matrimonial and other dispensations.

Fiat justitia ruat coelum. So may the reader exclaim as he peruses Fr. Cuthbert's two little brochures recently issued by the Paulist Press (New York): *The Ethics of Labor* (pp. 30) and *The Ethical Basis of Wages* (pp. 28). The ethical ideal must never be lowered. Hold it aloft bravely. Happily, flag-bearers will never be wanting who are ready to stand by the colors, cost what it may. Of such one feels is the writer of these short essays, who deals out impartial justice to capital and to labor.

"What the working class is claiming as its right, and what it is restlessly seeking to achieve, is not merely or primarily a just wage, but that its labor and the conditions of labor should be an expression of human personality." Not money first and last, but "the freedom of self-expression", of "self-development"—such is labor's right, its aim, its ideal. This is fine, splendid, and best of all it's true; even though now and again one has to jack oneself up a bit to believe it.

It looks at times as though labor and capital were alike playing not the glad but the grab game; each lunging at the other and reaching for all that it can get. Our sympathies, however, are with the under dog, and usually, if not always, this is labor's position. How good it is to read Fr. Cuthbert's well-balanced exposition of the worker's aspirations, his rights—and his duties! The clergy will do well to read and broadcast both of these little pamphlets.

Another small pamphlet issued by the Paulist Press, *What is the Catholic Church?*, by the Rev. Richard Felix, O.S.B., will serve the priest in his work of spreading the truth. The pervading line of argument is convincing and is clearly and interestingly presented. A special feature of the booklet is the table on the last page giving the date of origin and the founders' names of the principal Protestant denominations.

The Flight of an Eagle is a charming little life story—the biography of Reverend Mother Amy Surdan, a Religious of the Sacred Heart—told by Blanche Mary Kelly, Litt.D. (Paulist Press, pp. 62). When Amy was six, she and her wee brother conceived a passionate desire to fly; and, with sublime confidence that the Father of all winged things, birds and men, would enable them to soar afloat in air, they set themselves to pour forth at top speed countless Paters and Aves—brother and sister each taking turns at the petitioning and at the flapping of arms *per modum alarum*. Needless to say, neither got what they both pleaded for; but, seeing that the boy eventually became a Carthusian monk and the girl a Religious of the Sacred Heart, their childish prayer seems to have been answered in a higher sense.

Amy was no goody-goody little girl. She had a very decided will of her own, which it gave parents and teach-

ers no little trouble to bring under rational control. Once this was effected, however, and the self-centred energy turned Godward, it was converted into wing-power which lifted her soul into the upper air of light and love. The story of her life, inner and outer, cannot but be a source of joy to the Sisterhood who counted her a holy and efficient member, and of inspiration and imitation to our young Catholic maidens who need just such sort of stories whose characters combine so much of true womanly power, solid virtue, and natural charm, consecrated to unselfish ideals.

Books Received.

SCRIPTURAL.

NOZIONI BIBLICHE proposte alla Gioventù Studiosa. Vol. II: Vangeli e Atti Apostolici. Mons. Dott. Giuseppe Nogara. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. vii—288. Prezzo, 5 *L.*

THEOLOGICAL AND DEVOTIONAL.

THEOLOGIAE MORALIS PRINCIPIA, RESPONSA, CONSILIA. Arthurus Vermeersch, e S.I. Tomus I: Theologia Fundamentalis. Charles Beyaert, Bruges. 1922. Pp. xv—456. Venit 14 *fr.* 50.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (Second Part), QQ. CI–CXL. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—337. Price, $3.00 *net.*

CHRISTIAN SPIRITUALITY. From the Time of our Lord till the Dawn of the Middle Ages. By the Rev. P. Pourrat. Translated by W. H. Mitchell and S. P. Jacques. P. J. Kenedy & Sons, New York. 1922. Pp. x—312. Price, $4.20 *postpaid.*

HOLY SOULS BOOK. Reflections on Purgatory. A Complete Prayer-Book including Special Prayers and Devotions in Behalf of the Poor Souls in Purgatory. Edited by the Rev. F. X. Lasance. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 443. Price, $1.50.

L'IMMORTALITÀ DELL'ANIMA UMANA. Giorgio Fell, S.J. Traduzione dalla seconda edizione tedesca di G. Schio, S.J. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. viii—256. Prezzo, 5 *L.*

SAKRAMENTE UND SAKRAMENTALIEN. Eine Einführung in das römische Rituale. Von Joseph Braun, S.J. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten vii—256. Preis, 50 *Mk.*

A SIMPLE LIFE OF JESUS FOR HIS LITTLE ONES. By a Sister of Notre Dame. London and Edinburgh: Sands & Co.; St. Louis: B. Herder Book Co. 1921. Pp. 89. Price, $0.85.

WHAT IS THE CATHOLIC CHURCH? By the Rev. Richard Felix, O.S.B. Paulist Press, New York. 1922. Pp. 30. Price, $0.05.

ŒUVRES PASTORALES DE MGR. J.-M. ÉMARD, 1er Evêque de Valleyfield. Tome II: 1900-1908, pp. 419. Tome III: 1909-1913, pp. 403. P. Téqui, Paris. 1922. Prix, 12 *fr.* par vol.

THE SEVEN-FOLD GIFT. A Study of the Seven Sacraments. By Wm. F. Robison, S.J., Ph.D., St. Louis University. B. Herder Book Co., St. Louis, Mo., and London. 1922. Pp. 225. Price, $1.50.

THOMAS VON SUTTON, O.Pr., ein Oxforder Verteidiger der thomistischen Lehre. Von Franz Pelster, S.J. Rom. Innsbruck: Felizian Rauch. 1922. Pp. 86. Preis, *M.* 20.

PARISH PRIESTS AND CHRISTIAN BURIAL. By the Rev. James H. Murphy. American Ecclesiastical Review: Philadelphia. 1922. Pp. 14. Price, ten cents.

PHILOSOPHICAL.

LA FILOSOFIA DI GIOVANNI GENTILE. Emilio Chiocchetti, O.F.M. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xvi—478. Prezzo, 15 *L.*

ENGLISH AND AMERICAN PHILOSOPHY SINCE 1800. A Critical Survey. By Arthur Kenyon Rogers. New York: Macmillan Co. 1922. Pp. xiv—468. Price, $3.50.

RELIGIONE E SCIENZA. Fr. Agostino Gemelli, O.F.M. Seconda edizione. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. xii—371. Prezzo, 5 *L.*

LA CRISI ATTUALE DELLA FILOSOFIA DEL DIRITTO. G. B. Biavaschi. Seconda edizione completamente rifatta. Società Editrice "Vita e Pensiero", Milano. 1922. Pp. vi—336. Prezzo, 40 *L.*

THE REVOLT AGAINST CIVILIZATION. The Menace of the Under Man. By Lothrop Stoddard, A.M., Ph.D. (Harv.). Chas. Scribner's Sons, New York. 1922. Pp. 274. Price, $2.50.

HEALTH AND HAPPINESS. An Elementary Text Book of Personal Hygiene and Physiology Based on Catholic Principles. By the Rev. Francis J. Dore, S.J., Ph.D., M.D. Joseph F. Wagner, New York; B. Herder, London. 1922. Pp. xviii—233.

LA TEORIA DELLA RELATIVITÀ. Volgarizzazione e Critica. Giuseppe Gianfranceschi. Società Tditrice "Vita e Pensiero", Milano. Pp. 64. Prezzo, 5 *L.*

THE ETHICS OF LABOR. By Father Cuthbert, O.S.F.C. Paulist Press, New York. 1922. Pp. 30. Price, $0.05.

THE ETHICAL BASIS OF WAGES. By Father Cuthbert, O.S.F.C. Paulist Press, New York. 1922. Pp. 28. Price, $0.05.

HISTORICAL.

HISTOIRE DE L'EGLISE DANS L'OUEST CANADIEN. Du Lac Superieur au Pacifique. (1659-1915.) Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. I. Granger Freres, Montreal. 1921. Pp. liii—404. Prix, $2.75.

THE FLIGHT OF AN EAGLE. A Sketch of the Life of the Rev. Mother Amy Gurdon, R.S.H. By Blanche Mary Kelly, Litt.D. Paulist Press, New York. 1922. Pp. 62.

MISCELLANEOUS.

MANUALE DI MISSIONOLOGIA. Ugo Mioni. Società Editrice "Vita e Pensiero", Milano. 1921. Pp. viii—535. Prezzo, 12 *L.*

SOUTH SEA SKETCHES. By B. A. Erdland. Stratford Co., Boston. 1922. Pp. 106. Price, $1.75.

NOVA TENTAMINA POETICA. Francisci Xav. Reuss, Sacerdotis a Congr. SS. Redemptoris. Romae: Typis Cuggiani. 1922. Pp. xv—348. Pretium, 8 *fr.*

THE HOUSE CALLED JOYOUS GARDE. By Leslie Moore. London and Edinburgh: Sands & Co.; New York: P. J. Kenedy & Sons. Pp. 251. 1922. Price, $2.10 *postpaid.*

TWOPENNY PAMPHLETS: *Trumpeter's Rock.* By a Nun of Tyburn Convent. Pp. 20. *The Real Presence.* By the Rev. F. Mangan, S.J. Pp. 16. *Maxims of Mary Ward.* Pp. 48. *Canterbury.* A Guide for Catholics. By the Rev. John Morris, S.J. Revised edition. Pp. 31. *The Church in England in 1922.* By Fr. Bede Jarrett, O.P. Pp. 30. Catholic Truth Society, London. 1922. Price, *twopence* each.